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THE שקל SHEKEL



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

Two books in a few weeks. The AINA guidebook and this issue all together, besides the preparation for the Annual Study Tour to Israel, running my own business, a visit to our new grandson in Mississippi, plus zip code sorting and mailing out these issues. I hope you all understand the work put into AINA by those that care.

This is a quick issue, well illustrated, and with a variety of material. It is the first time a banking article of this depth has ever been written, and Dov Genachowski is responsible. Judaic Syngraphics is in its collecting infancy. Watch it grow, especially since bullion will out price most of the commemorative coin market.

Next issue will have the tour story, as well as a few surprises.

See you then.

E. S.

EDWARD SCHUMAN, *Editor*

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President's Message

Dear Members:

Since its inception thirteen years ago, AINA has always earned operational revenue through the Israel Government Coins and Medals Corporation. The commissions earned by AINA in the sale of IGCM issues account for almost 50% of our operating budget.



ED SCHUMAN

We have been informed by Mr. E. Shiloni, Director General of the IGCM, that they no longer can grant AINA a commission or discount on its items. The reason is because of the bullion situation that has developed in the past few months. Technically speaking, IGCM has based its retail prices at a three fold markup. This means that when gold cost 35 dollars the 30gm medals were priced at approximately three times bullion. The same for silver. The phenomenal rise in silver and gold bullion prices, in some cases caused the IGCM to actually lose money by granting AINA a discount. In some cases they have lost money selling directly to their own subscribers.

It is suffice to say that bullion prices as we have known them to be in the past, will never return to those levels, or at least not in the near future. This means that an entirely new approach must be instituted by the IGCM in marketing their products. The margin of profit between manufacturing costs and retail delivery simply will have to be extremely small if the items are to be sold. There simply will not be any room for AINA to receive commissions.

We suggest that all AINA members who wish to continue their purchasing to become IGCM subscribers by writing their N.Y. office.

We simply must find other ways of earning revenue. Membership is now the key. The major cost of our operation is

the SHEKEL. The big cost is the type-setting and set up labor costs.

Once this is done, it is a matter of paper. If we can print 4000 SHEKELS instead of 3000, the extra cost is a few hundred dollars. But 1000 new members of AINA is an additional \$10,000 in revenue, and 5000 Shekels would be an additional \$20,000 annually. We must make up a \$40,000 deficit — membership is important.

At the Jerusalem International Meeting last year, a bronze and silver medal was struck. A few hundred Bronze medals were struck uniface, (one side only). These are official government issues and are among the rarest mintage wise of all state medals. AINA has 90 of these medals. We cannot sell them because all members would want one and there are only ninety to be had. However, we will give one to any current member who will sign up 10 new members. The medal alone is worth \$100.00 or more, which is the price of ten new memberships.

AINA has also received a donation of 500 crisp uncirculated 1 lb. Fisherman series notes. These catalog at \$12.50 each. One can be yours as a gift for signing up three new members.

I do hope you will use these items as an extra incentive to enlarge our membership.

AINA itself is tightening the belt buckle. All unnecessary expenses are being eliminated immediately. Our office expense will be reduced in proportion to the work required. We realize that the SHEKEL now is even more important to our members, and I will continue to do the best possible in this regard.

Election time is near.

Please vote.

Shalom

Edward Schuman

Check List of Banks In Palestine Under The British Mandate

1920 - 1948

By DOV GENACHOWSKI

Introduction

I have been trying to compile a check list of Banks in Palestine for quite a while. This kind of list is of obvious importance for collectors interested in checks, share certificates and other banking documents, as well as for general economic-historic background. There is still no history of banking in Palestine, apart from several articles and the relevant parts in the recent official history of Bank Leumi. Just recently Mr. S. Z. Klonsky of Tel Aviv published a fascinating booklet, listing "*Banks in Palestine During the British Mandate*," researched by him from the files of the Registrar of Companies. I have drawn heavily upon

his work in preparing this list, and wish to express my gratitude to his work.

Most lacunae in this list are in the section dealing with so called private banks. There were many more than listed here, some of which disappeared forever, others still waiting discovery and listing.

Names of companies during the Mandate were in English, with optional Hebrew translation. In some cases the Hebrew differs from the English, for patriotic Hebrew reasons. Main differences are noted, with one exception: "Palestine" in English was always "Eretz Israel" in Hebrew, so I omitted noting that.

1. Local Banks

1. Workers Bank Ltd. (Hebrew: Bank Ha-Poalim B.M.)
Main banking arm of the Histadruth, General Federation of Labor. Among its founders were I. Ben Zvi, Berl Katznelson, David Remez and other national leaders.
2. Urban Mortgage Bank of Palestine Ltd.
"American" bank, founded among other by Dr. de Sola-Pool and Henrietta Szold, to alleviate housing shortage.
3. The General Mortgage Bank of Palestine Ltd.
Founded by the Zionist Organization. Affiliated to Anglo-Palestine Bank (later Bank Leumi).
4. Palestine Bank of Commerce and Industry Ltd.
Jaffa. First case of joint Jewish-Arab banking venture.
5. Palestine Building Loan and Savings Association Ltd. (later Palestine Mortgage and Credit Bank Ltd.
Another "American" venture.
6. The Central Bank of Cooperative Institutions in Palestine Ltd.
Founders include Herbert H. Lehman (later N.Y. Governor and U.S. Senator), Walter S. Cohen, Sir O. E. d'Avigdor - Goldsmith M.P. etc.
7. H. Barzel and E. Klinger Banking Co. (Later Klinger's Bank)
Founded in Safad by Klinger family. Only Bank which despite Banking Ordinance was established without limited liability and without set share capital.
8. The National Economical Co. Ltd. Arab Bank in Nablus.
9. Palestine Corporation Ltd.
Established by the Palestine Economic Corp., American body under leadership of Justice Brandeis the further economic development in Palestine. Today part of Union Bank.
10. The Central Kupat Milveh Assn. Ltd. (Later The Loan Bank Ltd.)
Yet another "American" venture. Judah L. Magnes signed Articles of Association.
11. Mizrahi Bank Ltd.
Bank of the National Religious Party. Today "United Mizrahi Bank."
12. The National Bank for Industry Ltd.
13. Bank der Templegesellschaft Ltd.
Bank of the German Temple Society, in continuation of their bank during the Turkish period which issued the famous "Templar" tokens. Disbanded in 1939 under the Enemy Property Order.
14. The Jerusalem Bank Ltd.
15. South African Palestine Co. Ltd.
16. The American Palestine Bank Ltd.
Despite its name, founded by German Jews.
17. The Palestine Mercantile Bank Ltd.
18. The American Banking Corp. Ltd. (Later The Palestine Banking Corp. Ltd.)
19. B'nai B'rith House Building Co. Ltd.
Mortgage bank established by B'nai B'rith Lodge in Jerusalem to grant mortgages to its members.
20. The Hebron Development Bank Ltd. (Later Hebron Bank Ltd., later Central Bank for Commerce Ltd.)
First name change occurred following destruction of the Jewish community in Hebron in 1929.

21. Eretz Israel Poland Bank Ltd.
22. Bank Constructivi Jaffa - Tel Aviv Ltd.
Name derived from "construction", not "constructive".
23. Bank Yehudi Ltd.
English: Jewish Bank Ltd.
24. Bank Baale Habatim Co. Ltd.
Property Owners Bank.
25. Kupat Ashrai Eretz Israel Credit Bank Ltd. (Later Kedem Credit Bank, later Kedem Civil Bank Ltd.)
26. Bank Yerushalmi Lemischar Ltd.
Jerusalem Commerce Bank Ltd. Another venture by founders of the Jerusalem Bank Ltd.
27. Bank Keren Hachessed Ltd. (Later Jerusalem Metropolin Bank Ltd.)
Founded by heads of several Yeshivoth in Jerusalem to aid their students.
28. Kupat Milve shel Hapoel Hamizrachi Beeretz Israel Ltd.
Merged into the United Mizrahi Bank Ltd.
29. Bank Lehipathut Ir Isriel (Afuleh) Ltd.
Development Bank of Affula, "capital" of the Jezreel Valley, visioned as large city in midst of settlements, established by local businessmen.
30. Bank for Agriculture and Small Industry at Ramat Gan Ltd.
When this bank was established, there was still some agriculture, mainly orchards, in Ramat Gan, today an urban suburb of Tel Aviv
31. Bank A. M. Kliers and Co., Ltd.
Local bank in Tiberias, established by a leading family in the Jewish community there.
32. Bank Ezra (Relief Bank) Ltd.
33. The Palestine Investment and Trust Corp. Ltd.
34. The Farmers Bank Ltd.
35. Bank Zerubavel Ltd. Established 1930, disbanded a year later and immediately refounded as a cooperative society, for ideological reasons.
36. Bank New York Ahuza Alef Ltd. Established by American founders of Raanana in the Sharon.
37. The Arab Bank Ltd. Today its head office is in Amman (Jordan). Established in Jerusalem as Arab counterpart to Jewish banking.
38. Oriental Enterprise Bank Ltd.
Established under the banner of "Sephardi" (oriental Jew) resurgence.
39. The Immigrants Bank Palestine Poland Ltd.
Established by newcomers from Poland in the so-called "Fourth Aliya."
40. The Citizens Bank Ltd.
41. The Bank of the Landlords Ltd. (Later Haifa Bank Ltd.)
Haifa counterpart to the Property Owners Bank in Tel Aviv.
42. Agricultural and Building Bank Ltd. (Later Agrobank Ltd.)
43. Palestine and Near East Trust, Mortgage and Banking Corp. Ltd.
44. Alexander Eliash and Co. Ltd.
45. The Hathiya Bank Ltd. Small money-lender in Jerusalem.
46. The King Solomon Bank Ltd.
47. The Palestine Village Bank Ltd. Same group responsible for the Hebron Development Bank.
48. Otzar Hayishuv Ltd.
49. Zion Bank Ltd. Brandwein family in Jerusalem.
50. Bank Hahissachon Ltd. Savings Bank Ltd. Winograd family in Jerusalem.
51. The Eastern Lloyd Bank Ltd.
52. The Palestine Credit and Investment Bank Ltd.
53. The Palestine Ashrai Bank Ltd. "Ashrai" means "credit" in Hebrew.
54. The Business Bank of Palestine Ltd. (Later National Bank for Commerce Ltd.)
55. The Palestine Trust Co. Ltd.
56. Shefa Bank Ltd.
57. Pro Palestine Bank Ltd.
58. Moria Bank Ltd. Established by various Orthodox Jews in Jerusalem.
59. The Commercial and Trust Bank Ltd.
60. National Bank of Palestine Ltd. (Later Palestine Bank & Trust Co. Ltd.)
61. Popular Bank Ltd. Originally registered, by error, as Popular Banks Ltd.
62. Bank Israel Ltd. (Later Middle East Bank Ltd.)
63. Hadar Hacarmel Bank Ltd. Hadar Hacarmel was a semi-autonomous Jewish quarter in Haifa.
64. General Palestine Bank Ltd.
65. Persian Palestine Bank Ltd. (Later Standard Bank of Palestine Ltd.)
66. The City Commercial Bank Ltd. Joint Jewish-Arab venture in Jerusalem.
67. Palestine Baltic Bank Ltd.
68. Bank Lehiyashvut Amamit Be-Eretz Israel Ltd. Bank for Popular Settlement in Palestine.
Intended as financial body for non-socialist villages and settlements.
69. Belgo Palestine Bank Ltd. Merged with Palestine Corporation.
70. Continental Commercial Corp. Ltd. (Later Jacob Japhet & Co. Ltd.)
Established by Dr. A. Feuchtwanger. First of the three "German" banks following rise of Nazis in Germany. Other two, J. L. Feuchtwanger Bank Ltd. and Ellern's Bank Ltd., established by other branches of same family.
71. Union Bank Ltd. (Later Bank Atid Ltd.) Not to be confused with present day Union Bank.
72. National Guaranty and Mortgage Bank of Palestine Ltd.
Founded by same group that established "The National Bank of Palestine."

א. יולוס א. יונגריס י. צוועבענער.
A: JOULUS, A. JUNGREIS & J. ZWEBNER.
כל עסקי בנק ובכרי ערך
JERUSALEM Tel. 235 תל אביב P. O. B.

תעודת
No. 576
ב"ה
נרד ה' 5766
שטרות ופיקולים ידועים
שטרות (CREDIT FONCIER) כמות 174 שטרות 2299.17
בשליש מיליון לירות
עם תאריך 20
סך קופה חיצונית 78
נרד
החשבונית יום 28 לחודש אפריל 1930
א. ק. נ. ט.

SHARE CERTIFICATE תעודת מניה

קפת אשראי ארץ ישראל, קרידיט בנק, בע"מ ירושלים.
THE KUPAT ASHRAI ERETZ ISRAEL, CREDIT BANK, LTD. JERUSALEM.
ההון הרשום ל"מ 10000
החברה פ"י חשבת ארץ ישראל כח ביום 15 לחודש אפריל 1926

No. מס 665-4683
Number of Shares מספר המניות 19

תעודה זו היא למתן בדי נשמה
מר יוסף א. א. א. 18 מניות רגילות של ל"מ אחת כל מניה
כי הוא בעל 18 מניות רגילות של ל"מ אחת כל מניה
ב-קפת אשראי ארץ ישראל קרידיט בנק בע"מ
וכי שלם סך 18 מניות רגילות
תעודה זו נתנה בהתאם לחקנות החברה המאושרות
ע"י ממשלת ארץ ישראל.
נתנה חתומה בחותמת החברה
יום 18 לחודש אפריל 1930 שנת 1131

THIS is to certify that the bearer of this Warrant
Mr. Yosef A. A. of Jerusalem
is entitled to 18 ordinary shares of L.E. 1. each
in The Kupat Ashrai, Eretz Israel, Credit Bank Ltd. for
the total amount of Nineteen Egyptian Pounds
THIS share is delivered subject to the Articles of Association
sanctioned by the Government of Palestine.
GIVEN under the Common Seal of the Company
this 1st day of December 1930

DIRECTORS
SECRETARY

המנהלים
המזכיר

בנק זרובבל, אגודה שתופית מרכזית בערבון מוגבל.
מוסד מרכזי של הקואופרציה הארץ-ישראלית
אשר ע"י מפשלת א"י לסי פקודת האגודות ההדדיות, 1920

BANK ZERUBABEL, AGUDA SHETUFIT MERCAZIT LIMITED.
CENTRAL INSTITUTION OF THE PALESTINE COOPERATIVE MOVEMENT.

בנק זרובבל جمعية اشتراكية مركزية محدودة الضمان

מוסד התאגדות השותפות המרכזית
שכללת את חוק הממשלה
TEL-AVIV. תל אביב.

תעודה על סך חמש לירות ארץ-ישראליות.
CERTIFICATE FOR FIVE PALESTINE POUNDS.
סנד במبلغ خمسة جنيهات فلسطينية

This is a certificate for Five Palestine Pounds issued in continuation of the debentures issued by the Bank, the total number of all the debentures and certificates being fifty thousand for the amount of Two hundred and fifty thousand Palestine Pounds.

Each certificate-holder is entitled to the return of his payment at any time he wishes, provided he gives the Bank six months' notice in advance.

Interest shall be calculated in accordance with the conditions set out overleaf.

The holder of this certificate is Mr.

No. 49947 מס' 49947

אין זה הסדן הוא במלגה חמש ג'ינה פלסטיניות ונדאמין
אחידא לנדא לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין
לנדא חמש ג'ינה פלסטיניות ונדאמין

1945 28 לחודש אלול 5705

Tel-Aviv, the day of 19

החשבון
The Directors
למנהלים

התעודה זו היא על סך חמש לירות ארץ-ישראליות והיא הוצאה בהפסד לתעודות חשבון
המבטא על ידי הבנק והמספר הכולל של כל
התעודות הוא חמשים אלף על סך מאתיים וחמשים
אלף לירות ארץ-ישראליות

כל בעל תעודה רשאי לקבל את כספו בחזרה
בכל זמן שירצה. בתנאי שידויע על זה למבנק
ששה חודשים קודם לכן.

הרווחים יחושבו בהתאם לתנאים המפורטים
סעיף ל"א.

בצל תעודה זו הוא ה' 27
27/9

תעודת-פקדון
DEPOSIT CERTIFICATE

6/15/2011

L. P. 24

This is to certify that M. _____ את לראיה כי ה'

הכנים לבנק קדם לקרדיט בע"מ ירושלים
Has deposited with The Kedem Credit Bank Ltd. Jerusalem

The Sum of

for a period of _____ months. חודשים _____ לתקן

i. e. up to the _____ מיינו עד

bearing interest at _____ % per annum. לשנתיים

The amount deposited together with the interest will be re-paid when due upon surrender of this certificate.

הסכום הזה יחד עם הפרוטים יסולקו ביום
פירעון נגד העבלה הזאת.

If at expiration this Deposit will be neither claimed nor renewed, interest will be paid on it at the ordinary rate paid on Current Accounts. The present Deposit Certificate is not negotiable.

בנק קדם לקרדיט בערבוון מוגבל
KEDEM CREDIT BANK LIMITED

Jerusalem _____ ירושלים

한글: 2008년 12월 15일

(Incorporated under the laws of Erez-Jarat) (Patentee)

HEBRON - 11720

המחבר מודה לפרופ' יוסף שרעביץ' על עזרתו.

תעודת זכויות
SHARE WARRANT

No. 132

תעודת המניה
SHARE CERTIFICATE

מניות רגילות
ORDINARY SHARES

-1-

This is to Certify that Mr. H. Kabalkin is the Registered Holder of one Ordinary Shares of ONE POUND EG. each numbered 887 to inclusive in The Hebrew Development Bank, Ltd. subject to the Memorandum and Articles of Association thereof and that the sum of ONE POUND EG. has been paid up on each of the said Shares.

Given under the Common Seal of the said Bank, this 4th day of April 1827. Hobson

[illegible]

from page 101 for 1970-1971 season
from 102A for 1972 season 7-10

B. Hershenov

J. S. Dvoratz

DIRECTORS

01/25/2000

2/14/22 2

2283 10.3 10.3

750

170. 171. 172.

N. B.—Transferable only on the books of the Company upon surrender of the Certificate in accordance with the Articles.

73. The Arab Agricultural Bank Ltd. (Later The Arab National Bank Ltd.)
74. Bank Hadarom Ltd. (Later General Discount & Commerce Bank Ltd.)
75. The Bank of Tel Aviv Ltd. Two of the founders are identified in the Articles as "Ladies."
76. The Palestine Market Bank Ltd. (Later Bank Geulah and Binyan Ltd.)
Used by founders to finance land purchases. Among other deals purchase of what is today "Gush Etzion" south of Bethlehem.
77. Petah Tiqvah Bank Ltd.
78. Bank Ha-Ahuza De-Haifa Ltd.
"Ahuza" was another Jewish quarter in Haifa, on the slope of Mt. Carmel.
79. The Middle East Trading Co. Ltd.
80. Ellern's Bank Ltd.
81. Palestine Credit Utility Bank Ltd.
82. Kollenscher Loewenberg & Co. Bank Ltd. Another "German" bank.
83. American Palestine Bank Ltd. Founders list includes: One antiquarian, one merchant, one rabbi, one school principal, two wholesalers and one writer. The Rabbi was for a while in the U.S., hence, apparently, the "American."
84. Yordan Bank Ltd. Named after the river Jordan, but based in Rishon le-Zion, south of Tel Aviv.
85. Bank Nurock Idelsack Ltd. (Later Sharon Building & Commerce Bank Ltd.)
86. A. M. & J. Heilbrunner Bank Ltd.
87. General Commercial Banking Corp. Ltd. (Later J. L. Feuchtwanger Bank Ltd.)
88. Palestine Bank for Foreign Trade Ltd.
89. Palestine International Bank Ltd.
90. National Labour Bank Ltd. Left-wing trial at banking.
91. Palestine Planters Bank Ltd. Citrus Growers Bank.
92. The Arab Industrial Bank Ltd.
93. Ophir Bank Ltd.
94. Eastern Banking & Commercial Corp. Ltd.
95. Jarcho Bros. Bank Ltd.
96. Palestine Deposit & Investment Bank Ltd.
97. Bank Arzi (Country Bank) Ltd.
98. Palestine Discount Bank Ltd. Today one of the "Big Three" in Israel Banking, with Bank Leumi and Workers Bank.
99. Hoffnungs Bank Ltd. License for Bank sold and resold several times after 1948, when new licenses were refused.
100. Czechoslovak Palestine Bank Ltd.
101. Palestine Industrial Bank Ltd. Established by the Manufacturers Association.
102. Tefahot Ltd. Israel's largest mortgage bank.
103. Bank Otzar Ha-Hayal Ltd. Established by Jewish veterans of World War II.
Today still serves members of the armed forces and their families.

2. Foreign Banks

104. Banque Imperial Ottomane, Ottoman Bank (Turkish-British)
105. Banco di Roma (Italian)
106. Anglo-Palestine Co. Ltd. (Later Anglo Palestine Bank Ltd.)
Then a British registered Bank. Today Bank Leumi le-Israel Ltd.
107. Anglo Egyptian Bank Ltd. (British)
108. Credit Lyonnaise (French)
109. Commercial Bank of Palestine Ltd. London-registered joint Jewish Arab venture.
110. American Express Co. (U.S.)
111. Thomas Cook & Son (Bankers) Ltd. (British)
112. Saloniki Palestine S.A. (Greek) Jewish families from Salonika in Greece.
113. Bulgaro Palestine Bank Ltd. (Bulgaria) Jewish families in Sofia, Bulgaria.
114. British Overseas Bank Ltd. (British)
115. Barclays Bank (Dominion, Colonial & Overseas) Ltd. (British)
116. Polska Casa Opieki Bank (Polish)
117. Holland Bank Union Ltd. (Netherlands)
118. Banque Belge pour l'Industrie S.A. (Belgium)

3. Private Banks (mainly partnerships)

119. Hacaspan & Co. "The Moneyman." Jerusalem
120. Cohen Bros. & Jacob Ben Attar Jerusalem
121. "Nachshon" Tel Aviv.
122. A. Joulus, A. Jungreis & J. Zwebner Jerusalem
123. Rubin Eisenbach, Jerusalem
124. S. Fischer Bank Office, Rehovoth.

In addition to the above, several cooperative credit societies operated in the Jewish sector of Palestine. These were mainly of two types: urban societies concerned largely with building finance, and rural societies in various villages.

Only about 30 of all these banks (not including cooperative credit societies) "*made it*" to 1948, when Palestine disappeared to be replaced by Israel. Of the remainder, the great majority fell and went broke during the two great banking crises of Palestine: The first at the outbreak of the Italian Ethiopian War in 1936, the second at the outbreak of World War II.

The Fabulous Roger J. Merritt Judaica Token



The classified ad was irresistible. After collecting coins for over twenty years, I was offered another phase of numismatics — that of a coin issuer. "Make your own tokens!" proclaimed the Patrick Mint of Santa Rosa, California.

Mr. Jess Patrick, operator of this mint, had several stock obverse dies; his customers created their own reverse designs. Therefore, by placing an order, I could become part of numismatic Judaica, rather than a mere collector. I had visions of creating, (or in, fact becoming) the next Seafaring coin!

The die which I selected for the obverse was an imitation of the year 3 shekel. My reverse design contained all of the information necessary for complete identification of the token: the year of issue, "5739/1979"; the place of issue, "Miami Beach, Fl."; the specialty of the issuer, "Collector of Numismatic Judaica"; and the type of issue, a token rather a medal, since it was "Good For It". Of course, I placed my name in large capital letters on two lines in the upper center of the reverse. Despite this lack of modesty, I ordered only 400 tokens, the minimum quantity available.

My order did not bring the Patrick Mint any luck. After the passage of the four to six week delivery period mentioned in the order form, I telephoned Mr. Patrick and learned that his press was broken and he was waiting for shipment of a part. Shortly thereafter, he sent me another order form saying that he was going out of the token manufacturing business at the end of 1979, and that he had only 250,000 planchets left for production purposes. Panicky, I quickly ordered another 600 tokens!

The 1000 gleaming, gem, brilliant uncirculated tokens arrived in early April, (in time for distribution to the children at my Passover Seder, much to their mystification, chagrin and derision). I then realized that I was faced with the

question of what to do with the tokens; they would serve no purpose collectively remaining in my safe deposit box. I decided that they would find their best use by being preserved in museums and in the collections of fellow numismatists. The program of distribution however, would have to be conservative, because quantity was limited. Everyone would want them, I reasoned — collectors of Judaica, Florida Tokens, "Good For" Tokens, Americana, etc.

The latest "Coin World Almanac" contained a list of all of the numismatic museums in the country. I put several hundred tokens in two-by-two's and mailed out two tokens to each museum, along with a letter explaining the obverse and reverse designs and minting details such as quantity and metallic composition. I then sat back smugly waiting for letters expressing gratitude. I anticipated that a few museums such as the Museum of the American Indian and the Air Force Museum might not be interested, since the tokens did not concern their areas of specialty. On the whole, however, I was optimistic. Since the tokens were sent out to the museums in alphabetical order, by state, over a one month period of time, I expected that museums in Washington and Wyoming, having heard that institutions in Alabama and Alaska had already received tokens while they did not, would write to me wondering why they were neglected.

Then to my shock and dismay, tokens were being returned to me, first in a trickle, then in a torrent. All of the mint museums sent them back. The American Antiquarian Society actually expressed "fear" that it could not accept the tokens. The three Florida museums returned their tokens. Even the Jewish Museum in New York took the effort to mail me back its tokens, stating that they were not of "great historical significance".

Worse blows were received. The Cleveland Museum of Art sent back its tokens, chastising me by stating broadly that they were not "works of art". Another museum in Ohio routed my cover letter to its accessions committee, noting thereon, "Is there any reason why we shouldn't return these?" Apparently not, said all four committee members, since the tokens were returned with my cover letter.

Nevertheless, I clung to my earlier optimism. The tokens were accepted into the ANA Museum and the Smithsonian. "Coin World" ran two stories about the pieces, in its June 6th and July 4th editions, running a picture of both sides of the token in the earlier edition.

Other institutions reacted favorably. St. Bonaventure University sent me a picture postcard of its campus, circling the building in which the tokens were housed; it further stated that my "treasured tokens" would be placed next to its Massada medal—(I wonder who gave it that?) I also took comfort in knowing that two of my tokens resided in Father Flanagan's Boys' Town. Two museums wrote that they would place the tokens on display. The Polish National Alliance, in Chicago, stated it would be "happy to display them in our token and medal collection." The Spotsylvania Historical Association, Inc., in Virginia, was "honored" that I sent it two tokens, but wondered "why these tokens were issued and what they will be used for."

Nevertheless, fewer than 70 of the tokens were taken by museums. Faced with a hoard of over 900 tokens, I decided that the time had arrived to give them to my fellow collectors. They were well received by the members of the INS of Greater Miami; when I distributed them at a meeting, however, one person suggested that the members quickly sell them before I flooded the national market.

Still having over 800 left, I contacted the leadership of the Florida Token Society. I am pleased to relate that the tokens will be listed as Number XXI-1 in the Society's forthcoming catalogue. Additionally, the Society printed an announcement that its members could obtain a free token if they sent me a SASE. Although I expected to get rid of 50

tokens in this manner, I received only one request, that from a new member of the Society who specialized in collecting dog license tags.

In the midst of this, I read in "Coin World" that the Patrick Mint, rather than waiting until the end of 1979, was terminating the token manufacturing aspect of its business as of May 30th. The increased costs of manufacture placed the required pricing of the tokens beyond reach of the average collector, Mr. Patrick stated. Since the Patrick Mint would no longer be minting tokens, I wrote to Mr. Patrick inquiring whether I might be able to purchase the reverse die used for my tokens. Then, I secretly reasoned, I could follow the example set by U.S. Civil War token issuers who, for reasons of caprice and profit, issued small quantities of tokens in off-metals and purposely created errors. Mr. Patrick, perhaps unaware of the mischief which would be unleashed on the numismatic fraternity, said that he would attempt to locate the die and send it to me.

Shortly thereafter, to my horror, Mr. Patrick advised me that the minting facility misunderstood his request for the die and had, by mistake, made another 1000 tokens! Mr. Patrick offered these to me at a reduced price. Faced with the prospect of losing control over the distribution of the tokens, I accepted the newly minted tokens, even though I thereby multiplied my problem.

Since I now have approximately 1600 tokens, I am desperate to distribute them. I resorted to sending a half dozen to each dealer who specializes in numismatic Judaica. I am contemplating taking the AINA tour to Israel so that I could distribute them to collectors in that country, and salt them in archeological sites!

And then there is this article. In a moment of weakness, the editor stated that I could offer a token to each reader who sent me a self-addressed stamped envelope. My address is P.O. Box 414055, Miami Beach, Florida, 33141. Rush your request now for this historically significant work of art — supplies are limited!

False Shekels from the Renaissance

By YA'AKOV MESHORER

This subject is a very strange one because it is not directly associated to the direct line of research of ancient coins, a field in which I have specialized for the last 20 years. But there came a time when a certain group of coins began to be important in numismatic research from the point of view of what coins, in general, during the ages meant to some of the people.

For the understanding of coins today, one realizes that coins in ancient times—until the end of the 19th century—were much more than just currencies to use for payment. They were sometimes symbolic items, sometimes a prestigious object used for many other purposes other than for the few commercial reasons.

The author is curator of the Department of Numismatics of the Israel Museum, Jerusalem. His presentation, "Fantasy Jewish Coins of the Renaissance," was the David M. Bullowa Memorial Lecture delivered Oct. 13, 1979 at a regular meeting of the American Numismatic Society in its museum, New York.

This is why so many items, so-called "coins," were created throughout history to supply a demand which is just more than currency.

Every beginner in numismatics, especially Jewish numismatics, knows the familiar shekel, struck during the Jewish war against Rome, specifically one from the third year of the Jewish war, 68 A.D. This famous type coin is a shekel of Israel with the date, year three, stamped with three pomegranates, a chalice and the inscription, Holy Jerusalem. Hundreds and hundreds of silver shekels like this have been found. Recently in excavations in Jerusalem we found two hoards of them, and they were found at Massada by the dozens. It is a well-known type.

The first time this coin was treated by somebody who was interested in ancient coins, as far as we know, is the commentator and traveler, Biblical authority, Nachmanides, who visited the Holy Land in the 13th century.

This well known scholar described whatever he saw during his very interesting trip to Israel where he decided to stay: In fact, he died there.

In one of the chapters in which he described the shekel, or the tribute half shekel that every Jew had to pay yearly to the temple, he wrote, in a commentary written in 1269 on the Torah on one of the first books of the Bible, Exodus:

God has blessed me till now, so that I have had the merit to come to Acco, and I found there, in the possession of the elders of the Land a silver coin engraved like the engravings of a signet, with a pattern like a "rod of an almond tree" on one side, and on the other side a pattern like a jar, and around the two sides was an engraved writing, written very clearly. The writing was shown to the Kuthiim and they read it at once, for that was the Hebrew script which was left to the Kuthiim, as is mentioned in Tractate Sanhedrin. On one side they read: "the shekel of shekalim," and on the other side: "Jerusalem the holy." They further said that the figures represent the rod of Aaron with its flowers and almonds, and the second figure represents the jar of manna.

Kuthiim is the nickname at that time of the Samaritans who lived in the Samaria area and Sechem are still using the ancient Jewish script. These were the only people who could read this script. They read it at once. In another version the jar of manna was identified as "the incense altar" of the temple.

In the old tradition, the medieval tendency to describe ancient elements—not

as we do today, the dry way, describing what we see without commentary or interpretation—right away he gave what he thought was represented on the shekels.

And, of course, he had this knowledge of ancient Jewish sources, so to him this was the rod of Aaron. For those who do not remember what the expression, rod of Aaron, means, I direct you to the book, Numbers, chapter 17, verses 16 through 23 as follows:

And the Lord spoke unto Moses, saying: "Speak unto the children of Israel, and take of them rods, one for each fathers' house, of all their princes according to their fathers' houses, twelve rods; thou shalt write every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi, for there shall be one rod for the head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall come to pass, that the man whom I shall choose, his rod shall bud; and I will make to cease from Me the murmurings of the children of Israel, which they murmur against you." And Moses spoke unto the children of Israel; and all their princes gave him rods, for each prince one according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tent of the testimony. And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

This exciting story about the blooming rod was the immediate association that came to his mind by seeing what we call today "stem with three" pomegranates.

Another commentary from Jewish sources a century later by Eshtori Haparchi gives another description of this very shekel. Writing in about 1320 A.D., Haparchi said:

"And I came across a denar, of the holy shekel coinage, made of pure silver, inscribed with Samaritan characters, depicting on one side the shape of the Manna vessel and on the other side an

almond tree, the rod of Aaron, with three almond flowers."

Not only Jews were very interested in this subject, the so-called Holy shekel, but also many Christians who were interested in all elements that had to do with the history of Jesus, and, in this specific case, in the history of relics collected in the time of Jesus, referring to the 30 shekels of Judas Iscariot who was paid for betraying Jesus.

Christians on one side were reconstructing, finding out what these shekels were, and Jews on the other side were interested in finding out what the real shekels look like and their shape. Jews were always of the opinion that the original shekels are of the time of David and Solomon, of the first and second temple periods.

For both Jews and Christians, the only source of information were these two quotations, unless there are other quotations that we don't now have. These are the only ancient ones, the 13th century interpretations of this shekel. Then we have a gap from the 13th century until the 16th century. From the 16th century on, there are all of a sudden many "shekels," depicting the designs and inscription similar to these literary descriptions as the real original shekels of the Bible.

Forgeries of real shekels were not known prior to the 19th century. But from the beginning of the collecting of these coins, forgeries or imitations of real shekels, made by the technique of molding, taking the original one, making molds and casting new types, appeared. Sometimes the makers even put the date of them, 1919 for example, to identify them as souvenirs.

But there are "shekles" with an entirely different design, done by somebody who had never seen a real shekel, and had only literary 13th century interpretation of the shekels. Sometimes the designers didn't even know how to write Hebrew, not mentioning the fact that they used unclear and ancient Hebrew and had terrible spelling, absolutely nothing to do with ancient Jewish legends, "Jerusalem, and Holy," for example. One such piece

referred to the "blooming rod," to the rod of Aaron, to the blooming branch of almonds, and there were almonds, there were leaves, but this is only an interpretation. The reverse shows the same thing: The manna jar, or whatever it is, sometimes referred to as an incense altar, surrounded by the modern (16th, 17th century style) Hebrew inscription: "shekel of Israel." Thus we have "Blooming rod, Almond tree" instead of stem with three pomegranates and strange vessel with smoke instead of chalice.

Most of the fantasy shekels are imitations of an old type going back to the 16th or 17th century, struck mainly toward the end of the 19th century—the principle the same: A tree-like branch, almonds and a modern Hebrew inscription, Holy Jerusalem. There are hundreds of different varieties of these fantasy shekels.

Now what is behind this? Who did it? Why was it done? Who bought them? Who was interested in these? In volumes going back to the 17th century one can find books that point out these coins are "absolutely original coins, original shekels from the first and second temple periods." Many books refer to these "very shekels of the time of Jesus." Some well known firms selling coins used to sell these with documents guaranteeing that these are either the original or a copy of the original coins of Jesus.

A document from Germany in the 19th century reads:

"A correct copy of an original piece of Silver. The Lord Christ was sold by Judas Iscariot for thirty pieces of silver. The Israelite piece of silver had the value of one silver shekel in the temple and according to our reckoning held almost one Loth, or three and five ninths quintals. On one side of the medal is Aaron's Rod, and the Hebrew inscription on it means: Jerusalem the Holy. On the other side is an expiatory sacrifice and the inscription: Shekel of Israel. Signed Joseph Liebich, Munich Bavaria."

Another document is described by Hill in his book, *The Medallion Portraits of Christ*, 1920. He found a well known firm in London selling these "shekels," and I quote:

"Before me is an atrociously bad cast facsimile which is or was until recently sold by one of the largest firms of general dealers in all London, together with the following printed description:

"Cast-Iron Model of Jewish Shekel." This is a facsimile of a genuine Shekel (called in the Bible "a piece of silver"), coined by Simon Maccabaeus, who was King of the Jews, B.C. 172-142.

It was issued in the year B.C. 170. It is, therefore, now 2,068 years old.

For thirty "pieces of silver" Judas betrayed our Lord. The Hebrew inscriptions on the obverse and reverse mean "Shekel of Israel" and "Liberator of Jerusalem" and the designs represent the pot of manna and Aaron's rod that budded."

The information in this description is so absurd that only God knows where from this information was derived.

These pieces—most of them copied and recopied—are said by some sources to be used at Purim time when they were given as gifts. But whoever forged them, or made them as imitations, or sold them as imitations, or tried to sell them as originals, people who used them believed they were holy and that they were using real Jewish shekels.

There is one book that warns the collector and all those who use these: "Beware! These are original shekels and not the other ones, represented some times," referring to those which are originals!

Some "shekels" were more elaborate and represent additional elements, and sometimes even really looked like a joke. But it was no joke! People really liked them and regarded them very seriously. Some of them were larger, and more rare. All kinds of additional elements, depicted on some of them, hats, shophars, jugs, crowns. Some showed the tendency of people, the psychology of what would be an ideal medal to devise and offer to people to buy, to keep as an outstanding souvenir.

In the one illustrated here one sees four Hebrew letters meaning: "kosher shekel," literally, good, and genuine shekel! Another fantasy shekel has got almost an entire Bible on one medal! It

has all the names of the tribes on it! And not just the names of the tribes, but the names of the tribes as they appear in the Bible with the word "and" so it is like text, and not just a group of names.

This shows that the engraver might not even have understood the text. He was given the text, he was asked to put the names of the 12 tribes, and he quoted the Bible word for word with no editing work.

There was once a scholar who tried to explain why, in ancient Jewish mosaics, the names of the Zodiac sometimes has an additional "and." He said this shows that they used to sing them—and that there was a kind of song with the names of the Zodiac, and in order to fit them to the melody they sometimes had to add the word, "and." This may be the case of this medal—they had to add the word to fit it to the medal, but this doesn't have to be the reason.

Another well known group of false shekels has to do with the psychology of people who demanded them. Christians and Jews each of them wanted to have such "shekles" for their own reason. And, when there is a demand, there is a supply. And the supply is the people who made the forgeries, sometimes with good will, sometimes with bad will. Those who sold them in most cases believed, really believed they were selling the genuine, the good pieces. Some of them obviously sold for a very high price.

There is another group which is less known. I found an illustration in a book in which it tried to represent to the reader a "coin," and "original coin," of Judas Iscariot.

For another group I will give a small background: Jewish books, except for the Bible, mostly those which were composed during the late Hellenistic period and the Roman period, up to 400-500 A.D. were mostly books of law, Mishnah and Talmud, law and commentary of law. But there are additional books, mainly those which are called Midrash, a kind of commentary that can be described as metaphorical or symbolic commentary.

For instance, taking a passage from the Bible, they would try to fit it to some-

thing that gives construction, Jewish wisdom, something that didn't try to explain certain passages, or what really happened, but what could be taught from it to the people at that time, based on this or that Biblical expression.

This is a wonderful source of information under one condition: That we can explain, not literally, what is being described, to understand the idea, the metaphor which it wants to represent.

In these Mishnahic, Talmudic and Midrashic sources mostly from the Roman period, we find a lot of quotations and references to "coins" that never existed.

Why? First of all, everybody knows that coins mentioned in the Roman period were minted in many cases not for the sake of commercial use, but for publicity.

A new ruler came forth, and he minted coins to declare, to show that he was in charge. So there were many, many coins to publicize and make famous certain elements.

This idea of using coins for information, made the Hebrew expression, "to mint coins" as parlance for "making something famous."

There were so many instances when there was a quotation that this or that made the king famous, so they minted coins for him, not that they were really meant to say that the patripatriarchs, Abraham or Jacob or King David or Solomon really minted coins. They wanted to illustrate the fact that they became famous. How do people become famous today? Today people become famous through television or through newspapers. In ancient times it was through coins. This was the best way to spread the rumor. These people were described through "impossible coins" that were struck to honor them.

Let me read you a passage relating to these "coins," but first, to put the situation in the right light, but not to make it grotesque, I will begin with a "coin" people didn't really mean that they are talking about real coins—it is all metaphorical, all symbolic.

The very interesting quotation which in the Jerusalem Talmud says: "The Holy

"made by God." This showed that the One, blessed be He, declared; not enough that the wicked put my coinage to vulgar use, but they trouble me, and compel me to set my seal thereon."

One of the most famous chapters is in the Midrash of the book of Genesis, and in its Midrash reference is probably from the first or second centuries A.D. It is a commentary on the passage, "And I will bless Thee . . . and make Thy name great."

R. Berekiah said in R. Helbo's name:

"It means that his coinage was current in the world. There were four whose coinage became current in the world:

(i) *Abraham, as it is written, And I Will Make of Thee, etc. And what effigy did his coinage bear? An old man and an old woman on one side, and a boy and a girl on the other.*

(ii) *Joshua, as it is written, "So The Lord was with Joshua, and his fame was in all the land (Josh. VI, 27), which means that his coinage was current in the world. And what was its effigy? An ox on one side and a wild-ox on the other, corresponding to, "His firstling bullock, majesty is his, and his horns are the horns of a wild-ox" (Deut. XXXIII, 17).*

(iii) *David, as it is written "And the fame of David went out into all the lands" (I Chron. XIV, 17), which means that his coinage was current. And what was its effigy? A staff and a wallet on one side, and a tower on the other, corresponding to, "Thy neck is like the tower of David, builded with turrets" (S.S. IV, 4).*

(iv) *Mordecai, as it is written, "For Mordecai was great in the king's house, and his fame went forth throughout all the provinces (Est. IX, 4)—this too means that his coinage was current. And what was its effigy? Sackcloth and ashes on one side and a golden crown on the other.*

This commentary as it is introduced to students of Jewish history uses coinage as metaphorical. The "coins" refer to the fact that out of all personalities in

Jewish history four are "minted." And who are these four? Abraham, the first Jew; he is the beginning. Then the second is Joshua; he is the one who brought the Jews to the Holy Land. The third is David, the great king, who united the kingdom and Mordecai, representing the exile, the Persian period. So in order to describe, metaphorically, Jewish history in ancient times, during its four principal stages, they picked out four major personalities, each representing a most important stage in Jewish history. And how did they become famous? Through "their coins."

Some people, believing in the above quotation literally, or thinking that other people might believe it, created these "coins." They go back to the 16th or 17th century, some 200-300 years ago. Not all the "coins" described in these sources were fabricated, but some of them were.

For example, there is a coin of King Solomon, and a quotation about King Solomon's coins also. I quote a small passage from the Talmud, Baba Kamma, which says:

Our Rabbis taught: What was the coin of Jerusalem? (The names) David and Solomon (were inscribed) on one side and (the name of) Jerusalem on the other. What was the coin of Abraham our Patriarch?—An old man and an old woman on the one side, and a young man and a young woman on the other.

This coin of King Solomon is not really a coin, and has got the text that gives the impression that it served as a real coin of King Solomon. It says, "Solomon, Son of David, King of Israel." It shows King Solomon in a very strange garment with crazy creatures inscribed for which I can find no explanation. One is perhaps a lion; the rest of the creatures have nothing to do with Jewish art. There is a sun or star on it, whatever it is, the designation, shekel, and the year, in Hebrew letters: "3000." The Hebrew years are calculated since the creation of the world which was, according to Jewish tradition, 5,470 years ago. So this "coin" shows that its design-

er doesn't know history because it depicts King Solomon 200 years too late.

Those who developed the "coin" had read the Talmud; and they found several quotations about things that happened and dated according to "the creation" there. So they came to the conclusion that such a "coin" would be dated their way to give it the flavor of genuineness. But the mistake was that the "coin" was off 200 years.

Another dated "coin" says, "I Solomon, king of Israel, I was a king in Jerusalem," a quotation from the Bible. It says "half a shekel" and the year "1930." Whoever did this one, took it back 70 years, still, not enough. It was about 150 years too late. This is a slight correction of a mistake in dating the previous one, but nevertheless it is another "invented coin" of King Solomon.

A "coin" which imitated the text of the quotation above reads on one side, "Solomon, King of Jerusalem, the Holy City." It is interesting to see how the people of Germany or Italy described the city of Jerusalem in the style of a 17th century European structure, the entrance, the citadel, a symbolic representation of Jerusalem.

These imaginative "coins" are quite old, and we have known them for at least 200 years. Some people wore them holed as pendants because this was a holy thing to keep and to preserve.

Again, one of the symbols which today identifies the Jews is the star of David. This is the best way to prove to people who are not involved in numismatics or in Jewish symbols to show that this is a modern "coin." This design was never a Jewish design before the 16th century. This is a late design in Jewish art, in Jewish symbolism, but people who use it on these fantasy coins only show their ignorance.

Another "coin" says "Solomon, Son of David, King of Israel," with a quotation from the Bible, "Vanity of Vanities, All is Vanity," and "Holy Jerusalem." This expression is taken from Eccl. I. 2, so the words of Solomon are on his "coin."

Relics are something that have to go along with superstitions and deep beliefs. It was very difficult for a long time to convince people that these "coins" have nothing to do with ancient Jewish coins.

As the curator of the Israel museum in Jerusalem, I happened to see people who come to show me coins. From time to time I see people from very orthodox families who show me such "coins" that they have kept in the family from generation to generation. They believe and swear by the name of God that this is an original coin and they know for sure it goes back to the second temple period.

When I tell them the sad truth, they are not very receptive. It is a great disappointment for them to imagine that this is an imposter thing. So the tendency is for people to accept things because they want these things to be accepted — the way they want them—especially in times with sentimental elements. People are always willing to have certain things and there are other people who are always willing to give them, to supply them. Thus at a certain stage, the "coins" which were new inventions become for people who wanted them so much to be real ones and therefore kept as holy souvenirs and holy items.

Who knows how many people became enthusiastic and happy and how many people enriched their life, and emotions because of these coins, believing that these items belonged to King David . . . or Solomon . . . or other personalities in Jewish history?

Reprint courtesy COIN WORLD

COINS OF ANCIENT ISRAEL

by David Hendin



ZIONIST SLOGANS ON ANCIENT JEWISH COINS

The modern word Zionism, according to the *Encyclopedia Judaica*, "first appeared at the end of the 19th century, denoting the movement whose goal was the return of the Jewish people to Eretz Israel."

But the word Zion itself is ancient, referring most often to the city of Jerusalem or the people of Judea. Some two thousand years ago there was a Zionism very similar to the "modern" Zionism described above. Nowhere is this more clearly shown than on the Zionist slogans of the coins minted during the Jewish Wars of the first and second centuries C.E.

The first Jewish War against Rome seethed in Roman-occupied Judea for several years. It erupted in the year 66, when several Jewish factions united to rout the Roman garrisons stationed in and around Jerusalem.

Authority to mint coins is an important prerogative of sovereign governments; thus coins of the Jewish insurgency were promptly issued.

The first coins minted by the Jews in the year 66 were the famous silver shekels and half-shekels, which carry the legend "*Jerusalem the holy*."

By the second and third years of the war, the Jewish mint had expanded production. Shekels and half-shekels continued to be issued, along with a new small bronze coin.

Thousands of these cent-sized *prutot* were struck. Each of them carried the words, "*Freedom of Zion*," one of the earliest known records of a Zionist slogan.

That slogan clearly represents a kind of rallying cry for the Jews. After all, for

years the Romans had effectively used their coins to carry propagandist messages; why shouldn't the Jews? And so, in the days when there were no mass media, coins were used to communicate the Jewish message of hope for a free Jerusalem and a free people.



TOP: Coin of the Bar Kochba War, with the legend "*Year One of the Redemption of Israel*" surrounding a lyre. The reverse shows a palm branch and is inscribed "*Simon Prince of Israel*."

BOTTOM: Coin of the First Jewish War Against Rome with the legend "*Freedom of Zion*" surrounding a vine leaf on the reverse. The obverse shows an amphora and carries the legend "*Year Two*."

But after the initial Jewish victories, things began to go badly. By the middle of the year 68, the Roman general Vespasian and his troops had succeeded in crushing the revolt throughout the land. Only Jerusalem and the zealot fortress Massada remained in Jewish hands.

By the fourth year of the war, Jerusa-

Jerusalem was under siege by Vespasian's son Titus. The father, in the meantime, had ascended to the throne in Rome.

It was clear that the tide had turned against the Jews. And in the fourth year of the war the legends on the bronze Jewish coins were changed. No longer do we see the slogan, "*Freedom of Zion*." It is replaced by the slogan, "*To the redemption of Zion*."

One theory holds that this change reflects the Jewish insurgents' realization that they would soon be defeated by the powerful Roman machine. Hence the change in tone from the call for physical "*freedom*" from oppression versus "*redemption*," which has a more spiritual tone.

Jerusalem was destroyed early in the fifth year of the war. Now a new Diaspora grew throughout the ancient world. Refugees from Judea bolstered Jewish communities already in exile in Rome, Alexandria, and other cities. Emotionally as well as practically these Diaspora Jews of the first century C.E. looked toward the day that their Temple would be rebuilt and they would return to their holy Jerusalem. This feeling was no less strong than that of the 19th century Europeans who also sought the return of the Jewish people to "*Eretz Israel*."

By 132, the land of Judea was again ripe for war against Rome. Now the flames were fed by the Emperor Hadrian, who proclaimed that he would rebuild Jerusalem and rename it Aelia Capitolina. This name was derived from "*Aelius Hadrianus*," one of the emperor's family names, coupled with his plan to build a temple to the god Jupiter Capitolinus on the ruins of the Jewish Temple.

In another pronouncement, possibly not aimed at the Jews, but affecting them, Hadrian forbade mutilation of the male genitals. Apparently this was directed

against castration, but circumcision was also put into this category, and the punishment was death.

So began the revolt led by Simon Ben Kosiba, also known as Bar Kochba. His revolutionary government declared its sovereignty by minting coins of silver and bronze.

Legends on these coins were similar to those on the coins of the first Jewish War against Rome. In the first year of the Bar Kochba War, the legend "*Year one of the redemption of Israel*" appears on several different coin types. In the second year of the war the slogan is changed to "*Year two of the freedom of Israel*." The legend on coins of the third year is simply "*For the freedom of Jerusalem*."

An analogy may be made between these slogans and those of the earlier Jewish War. The Bar Kochba War began with much less manpower and material on the Jewish side than the earlier war. Thus it is possible that the word "*redemption*" was mainly wishful thinking toward some kind of spiritual redemption. But when Bar Kochba's followers met with some initial success they gained confidence, and proclaimed their second year of "*freedom*." By the third year of the war, however, optimism had faded, and the Jews eliminated mention of the year, while changing their slogan to one that called only for the freedom of their capital city.

That freedom was not achieved until 1948, with the establishment of the modern State of Israel. In 1967 Jerusalem was united as capital of the Jewish State. So the "*Freedom of Zion*" and the "*Freedom of Israel*" have been accomplished—nearly two thousand years after those slogans were struck on coins by our freedom-loving brethren in the city of Jerusalem.

© 1980 by David Hendin

Ministry of Finance Promissory Note

By EDWARD SCHUMAN

There have been several articles written on the various forms of Promissory notes that circulated in Palestine. The entire economic situation revolved around these pieces of paper which were promises to pay for merchandise or value received at a later date. Long terms for payment with extended time were the rule of the day.

These notes were deposited in the payee's bank, and often were used as loan guarantees or collateral for advancement of funds. It simply was a primitive unrefined form of the elaborately advanced credit systems which govern our own economic societies today.

While hundreds of private businesses and people used promissory notes in Palestine, it is unusual to come across a note used by the government in this form.

On April 30th, 1958, the Ministry of Finance of the State of Israel issued such a note payable to Leyland Motors Limited a British manufacturer of automotive goods. The amount was for 1,417 British Pound sterling, 2 Shillings and 8 Pence (about \$6000.00). The Ministry of Finance promised to pay this note on the 23rd of April, 1962,

almost four years later. The note was accepted by Leyland Motors, presented to their bankers foreign department in London. The stamp of the accepting bank is not clear, but is found in the upper right hand corner of the note. Upon becoming due, the bank presented the note to their correspondent bank which was Bank Leumi Le Israel, London office for collection. The note bears an additional stamping in Hebrew, was marked accepted, and subsequently paid.

The historical information gained by the study of these notes is fascinating. The collecting of these financial documents is still in its infancy in the United States. However there has been extremely keen interest in material of this nature in Europe for several years now, and several collecting societies have been organized specializing in checks, stocks and bonds, and other financial paper. As editor of the Shekel, I urge readers with unusual or interesting syngraphics to write them up, enclose a good photocopy of the note, and submit it to the AINA office. Whether you collect these or not, they make very interesting reading material, and add additional input to the SHEKEL.

£1,417. 2s. 8d.

Payable at the rate for sight drafts on London

On the 23rd April, 1962 pay to our order the sum of one thousand four hundred and seventeen pounds two shillings and eight pence sterling. Value received.

3265

Ministry of Finance,
State of Israel.

19098 3 1 JUL 62

Leyland,
Preston,
Lancs.

30th April, 1958.

For and on behalf of
LEYLAND MOTORS LIMITED.

Assistant Accountant.

L9/ 0432

accepted.

52

The Miami Convention - 1980

The largest convention thus far held simultaneously with A.I.N.A. took place at the Deauville Hotel on Miami Beach January 3rd thru the 6th.

A bourse of over 200 dealers from all parts of the United States, and several European countries was in attendance. The timing of the convention coincided with the initial tremendous bullion surges that transpired the beginning of the year. A bullion marketing reporting service was in attendance and a hush came over the room each time the operator reported the latest gold and silver prices in the world markets. Gold was around \$600.00 ounce when the convention opened, but jumps of \$100 a day and more were reported, with activity also in the silver market. Many dealers offered to purchase back items sold only a few hours prior at higher prices than they were sold before.

Attendance at the show was an all time high. Excellent publicity in the local newspapers, on radio and television alerted the public to the convention. Many people came in with items to sell, and troy ounce scales were visible all over the convention. The dealers were well satisfied, and many claimed it was the most profitable show they had had.

The educational forum was better attended than most. The programs were exceptional. ANA President George Hatie spoke on "Women on Coinage" and illustrated his talk with a slide presentation. Julius Turoff, from New York City, held his audience spellbound with his anecdotes on the United States mint and most unusual commentary. David Hendin's slide presentation and talk tracing the coinage of Jewish ancients to modern Israel was in fact a travelogue of great magnitude, and a program enjoyed by even the most novice person. This feature was moderated by A.I.N.A. Exec-V. Pres. Edward Janis.

The exhibits were of excellent themes, each exhibitor receiving a plaque of appreciation for their effort in making this segment of the convention successful.

Best in show, the Maurice M. Gould Memorial Award was won by Stanley Yulish. Awards were presented at the Saturday evening banquet, which featured an open bar and cocktail hour with all the goodies before the dinner.

A general membership meeting was held on Sunday morning, which included many club presidents and representatives of clubs who were invited by the convention to attend, with the convention picking up the hotel and banquet charges. This way we were able to fill up all the hotel rooms, and the bourse room rental fee was waived.

The AINA board meeting had fifteen members in attendance, and was the best attended session of any board meeting aside from the annual one in New York.

Credit must be given to Jack Garfield, who served as both General Chairman and Bourse Chairman for a job well done. Unfortunately Jack came down with a 24 hour virus Saturday and was unable to attend the banquet.

Registration was handled by Rosita Ross and her crew. Publicity by Dorothy Kociaba and Al Woods; Exhibits by Milt and Connie Beresh; Message Center, Dr. Maxwell and Betsy Greenhouse; Security by Col. Rolfe Holbrook.

The AINA desk was manned by Aaron Sackheim, the postal cachet by Rose Kantor, Keys and cases by Julius Garfield, Finance by Florence Schuman. Space does not permit us to name all those dedicated people who assisted in the operation of the convention, but Brian Hersh, David Gordon, Nat Sobel, and Gene Hynds stand out for their work.

Jack Garfield made the announcement that he regrets lack of space restricted the bourse to about 200 dealers. Perhaps fifty or more had to be turned away. Seventy-five dealers who attended this show have already reserved their tables for 1981. This certainly should serve as a measure of the success of this great convention.



MILT BERESH
Exhibit Chairman



ROSITA ROSS
Registration



STANLEY YULISH
Best In Show



JACK GARFIELD

**DR. MAXWELL GREENHOUSE ACCEPTING EXHIBIT AWARD
JACK L. BURMAN AND ED SCHUMAN IN BACKGROUND.**



**ROSE GARFIELD, ACCEPTING AWARD FOR JACK, FROM
ED SCHUMAN AS FLORENCE SCHUMAN LOOKS ON.**



**MORRIS BRAM PRESENTING AWARD CHECK TO HOWARD AHL
FOR MEDAL DESIGNS. SIDNEY L. OLSON, M.C. AT BANQUET.**

GREATER NEW YORK COIN CONVENTION LTD.

MORRIS BRAM, General Chairman

AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.

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Arnold H. Kagan, Secretary

Edward Janis, Executive Vice President

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MASTER OF CEREMONIES

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A.I.N.A. GENERAL MEETING

EDWARD SCHUMAN
President

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EDUCATION FORUM

EDWARD JANIS
Moderator
George Hatie
Edward Rochette
Stanley Yulish

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Rocco Stefanacci
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MICHAEL DRUCK

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Dean Maffei
Scott Travers

CASES AND LIGHTING

NORMAN PEPIN

CLUB COORDINATOR

STANLEY YULISH

SERGEANT AT ARMS

MARTIN MORGENSTERN

A.I.N.A. GREATER NEW YORK COIN CONVENTION

APRIL 30 - MAY 4, 1980

WEDNESDAY, APRIL 30, 1980

SECURITY ROOM
MANHATTAN SKYLINE

OPEN AT 12 NOON
ARK AUCTION 6:30 P.M.

THURSDAY, MAY 1st, 1980

BALLROOM & FORUM
PARK SHERATON ROOM
BALLROOM - 1st LANDING
BALLROOM & FORUM
SECURITY ROOM
MANHATTAN/SKYLINE
BALLROOM/FORUM

OPEN TO DEALERS 9:00 A.M.
OPEN TO EXHIBITORS 9:00 A.M.
REGISTRATION OPENS 10:30 A.M.
EXHIBITS AND BOURSE OPEN TO PUBLIC 11:00 A.M.
CLOSES 12:00 NOON
STACK'S AUCTION 7:00 P.M.
CLOSING OF BOURSE & EXHIBITS 8:30 P.M.

FRIDAY, MAY 2nd, 1980

BOARD ROOM
BALLROOM/FORUM
PARK SHERATON SUITE
BALLROOM/MEZZANINE
BALLROOM/FORUM
MANHATTAN/SKYLINE
BALLROOM/FORUM

AINA BOARD OF DIRECTORS MEETING 8:00 A.M.
CONVENTION OPENS FOR DEALERS 9:00 A.M.
OPEN TO EXHIBITORS 9:00 A.M.
REGISTRATION OPENS 9:30 A.M. - 8:30 P.M.
EXHIBITS & BOURSE OPEN TO PUBLIC 10 A.M.-8:30 P.M.
STACK'S AUCTION 7:00 P.M.
CLOSING OF BOURSE & EXHIBITS 8:30 P.M.

SATURDAY, MAY 3rd, 1980

BALLROOM/FORUM
PARK SHERATON SUITE
BALLROOM/MEZZANINE
BALLROOM/FORUM
CLASSROOM

MANHATTAN/SKYLINE

MANHATTAN/SKYLINE
LOUNGE
CLASSROOM
BALLROOM/FORUM
ORIENTAL ROOM
CORINTHIAN ROOM

OPEN TO DEALERS ONLY 9:00 A.M.
OPEN TO EXHIBITORS 9:00 A.M.
REGISTRATION OPENS 9:30 A.M.
BOURSE & EXHIBITS OPEN TO PUBLIC 10 A.M. - 6 P.M.
YOUNG NUMISMATICS 10:00 A.M. under the direction of Florence Schook, Member of Board of Governors of A.N.A.
EDUCATIONAL FORUM 11:00 A.M. Ed Janis, Moderator, Speakers: George Hatie, Ed Rochette and Stanley Yulish
STACK'S AUCTION 1:00 P.M.
METAMS 3:00 P.M. - 5:00 P.M.
AINA TOUR REUNION 3 P.M. Leonard Reuven, Moderator
CLOSING OF BOURSE & EXHIBITS 6:00 P.M.
RECEPTION 7:00 P.M.
BAR MITZVAH BANQUET 8:00 P.M.

SUNDAY, MAY 4th, 1980

BALLROOM/FORUM
PARK SHERATON SUITE
BALLROOM/FORUM
MANHATTAN

BALLROOM/FORUM
CLASSROOM

MANHATTAN

SKYLINE
CLASSROOM
BALLROOM

OPEN TO DEALERS 9:00 A.M.
OPEN TO EXHIBITORS 9:00 A.M.
EXHIBIT AND BOURSE OPEN TO PUBLIC 10:00 A.M.
MEETING OF I.N.S. CLUBS 10:00 A.M.
Stanley Yulish, presiding
BOURSE & EXHIBITS OPEN TO PUBLIC 10:00 A.M.
YOUTH FORUM 10:30 A.M., under the direction of Faye Stern, President of I.N.S. of Long Island
AINA GENERAL MEMBERSHIP MEETING 11:00 A.M.
Edward Schuman, presiding
I.N.S. BROOKLYN 10th ANNIV. LUNCHEON 1:00 P.M.
JOHNSON & JENSEN AUCTION 1:30 P.M.
CLOSING OF BOURSE & EXHIBITS 4:00 P.M.
CONVENTION CLOSES 5:00 P.M.

MONDAY, MAY 5th, 1980

SECURITY ROOM CLOSES

11:00 A.M.

OLYMPIC GOLD:

All That Glitters Isn't

By D. BERNARD HOENIG

To sports enthusiasts throughout the world, *Olympic Gold* means more than just a first-place medal. Rather, it represents thousands of gold (and platinum and silver) coins that have been minted by the Russian government in honor of the 22nd Olympiad which begins on July 19th in Moscow. The coins will be issued in denominations of 5, 10, 100 and 150 rubles.



BERNARD HOENIG

As official symbols of the classic contest, Olympic coinage dates back to 776 B.C.E. when the first games — consisting of running, discus, javelin, jumping and wrestling — were held at the foot of Mount Olympus in Greece. The practice of striking *victory coins* was adopted from the ancient custom of utilizing currency more for propaganda purposes than economic need. Declaring a nation's sovereignty, espousing religious ideals or proclaiming military conquests were standard uses of many gold and silver coins. It is believed that, after winning those first Olympic events 2,750 years ago, the craftsmen known as *Eleans* minted coinage that boasted of their athletic superiority.

The tradition was abandoned for some 1,600 years until Finland minted the first modern Olympic pieces in 1951, followed by Austria and Japan in 1964 and every host nation since then. Originally created to commemorate the Olympic concepts of brotherly love and "*the glory of sport*" — as expressed in the pre-contest oath of the participants — the idealistic aim of the program has become somewhat tarnished this year in view of recent events. Instead, the Russian rubles have come to symbolize oppression and hypocrisy.

With a worldwide cry or *boycott*, the mighty Russian bear has, surprisingly enough, become quite edgy about the prospect of empty arenas. Besides being a blow to whatever is left of their prestige, a sizeable withdrawal from the games would result in a loss of billions of dollars which were expected from tourism and the sale of the coins and other officially licensed products.

Ironically, the Olympic coinage, depicting nude athletes in wrestling stance, are bitter reminders to the Jewish people of another oppressive nation, 1,800 years ago. Deliberately adopted from ancient Greek commemoratives, the Soviet designs recall those Hellenistic days when Jewish boys were weaned away from their Judaic traditions and attracted to the pagan groups that competed *sans clothing* in the Olympics and other sports events. This immorality was one of the many causes that led to the Maccabean revolt and the ultimate Chanukah victory in 135 B.C.E.

In the Second Book of Maccabees it is recorded how the corrupt High Priest, Jason, after buying his position from Antiochus Epiphanes for 590 talents of silver, "*eagerly established a Greek place of exercise under the citadel itself (meaning the Acropolis northwest of the Temple); and caused the noblest of the young men to wear the Greek cap . . . so that the priests had no more zeal for the services of the altar, but despising the sanctuary . . . they hastened after the summons of the discus . . .*"

Olympic money, during those ancient times, also meant forced contributions to the classic games for purposes that were hardly in keeping with Judaic traditions:

"Now when the games held every five years were being celebrated in Tyre . . . the despicable Jason sent sacred envoys, Antiochians from Je-

rusalem, bearing 300 drachmas of silver for a sacrifice to Hercules. Even the escorts thought it inappropriate that the money be used for the sacrifice . . . That is how it came about that the monies intended for a sacrifice to Hercules was converted into fitting out galleys through the intervention of those escorts." (Book of Maccabees II, Chapter 4, verse 18)

According to many historians, the "Antiochians from Jerusalem" were actually members of the Judean Olympic team, competing at Tyre in June, 172 B.C.E. Although Hellenized Jews who had even concealed their circumcisions through surgery, they could not bring themselves to participate in the pre-games pagan worship.

Thus the Olympics — despite its noble aims — bears tragic memories for the Jewish people. If the Moscow games take place, it seems destined to stand with Berlin and Munich as hypocritical monuments to the Olympic ideal. Reports filtering through the Iron Curtain have indicated an ongoing campaign to "house-clean" all dissidents from Russia in time for the summer's events. Even before the Afghan crisis, Jewish activists were urging western nations to oppose the '80 Olympics and boycott the lucrative side-projects that would fatten the Soviet treasury.

A most effective and meaningful measure to counter the Olympic coin campaign could involve the promotion of Israel's special 1971 commemorative dedicated to the persecuted Jews of the Soviet Union. Struck in 10 lirot silver and 100 lirot gold, the coin poignantly depicts the sun behind vertical bars, symbolizing imprisonment. To the right, in Hebrew and in English, are the stirring words of Moses, "Let My People Go" (Exodus 5:1). With more than 93,000 of these "Freedom" coin minted, plus a similar amount of matching lapel pins and 20,000 Season's Greetings tokens issued in 1972, there should be ample supplies available to the public coin dealers throughout the world. By launching such a program, numismatists would well serve the Soviet Jews in their struggle for freedom, besides setting a proud example for the rest of the world to follow.

"We regard it as our privilege and our duty to appeal to the nations of the world to be neither silent nor aloof. We appeal to them to support Soviet Jewry in their righteous struggle and to strengthen its hands by every civic aid that can match so dedicated a cause. For all that the Soviet government is stubborn there is hope yet that international efforts will bear fruit." (Golda Meir, in a speech to the Knesset in 1971)



The Coinage of Jerusalem

By EDWARD JANIS

PART II



AFTER THE PERIOD of Persian rule, the next coinage of Jerusalem is covered under the Hasmonean dynasty which lasted from the beginnings of the Maccabean Revolt in 167 B.C.E. in Modin and culminated with the execution of Mattathias Antigonus in 167 B.C.E. Relative to his beheading, Josephus, *Antiq.* XV., notes that this was the first time that the Romans had executed such a sentence on a king.

It is this period that is the most controversial in Jewish numismatics. It appears simple enough to start the beginnings of the first Hasmonean coinage with the first establishment of the Maccabean commonwealth under Simon in 142 B.C.E. For hundreds of years the greatest of numismatic scholars; Eckhel, De Saulcy, Levy, Madden, Head, Rafaeli and Rogers just to name a few; attributed the Shekels of the Jewish-Roman War to Simon Maccabaeus. Since Hill's work (*BMC* 1914) and the Massada find of Tyrian Shekels together with Jewish Shekels practically all now agree to the later dating of the Shekels. Most of the believers of the earlier dating based their beliefs on the edict which Antiochus VII issued circa 139/138 B.C.E. stating in part . . . "I give thee leave also to coin money for thy country with thine own stamp . . ."

If Simon had issued coinage this would have been the first coins struck under the Hasmoneans. As it turned out, just a few months elapsed between the issuance of the edict and the revocation of the same. Moreover, in 134 B.C.E., Antiochus reconquered the cities captured by the Jews and received the surrender of Jerusalem from John Hyrcanus. Among other insults, he forced Hyrcanus to join his army in the war against Parthia.

In 129 B.C.E., Antiochus was killed in this war. This marked the breakup of the Seleucid Empire. John Hyrcanus I reinserted himself in this weakness of the Seleucids. No longer a vassal king, and with the weak Parthians and the distant Romans, he captured coastal towns and adjoining areas. Certain city-states now free from the Seleucid domination renewed their autonomous coinage which had been dormant for as many as 225 years. Acre-Ptolemais and Marathus resumed in 129 B.C.E.; Tyre in 126; Ascalon in 112 B.C.E. and Sidon in 110 B.C.E.

The foregoing leads us to a small bronze which was singled out in the introduction to the *B.M.C.* "Seleucid Kings of Syria" by Percy Gardner. "A coin of Antiochus VII., bearing as type a lily (*Pl.* xx 14), I have given to Jerusalem, in accordance with the conjecture of M. de Saulcy (*Num. Judaique*, pg. 100)." Kindler in "Coins of the Land of Israel" lists this as his No. 3 and states "Coins of this type are found mainly in Judea, hence the assumption that they are minted in this area". In "The Beginning of the Hasmonean Coinage" *IEJ*, Vol. 124 1974, Meshorer states "the coins of Antiochus VII struck in Jerusalem bear the lily design". Because of the lily design, I have previously stated (*SHEKEL* Vol. XIII, Jan.-Feb. 1980) that this was a product of the mint of Jerusalem.

The problem that exists with this coin is a question of who was the minting authority? A description is as follows:



Jewish Coin of Alexander Jannaeus
showing Lily and Anchor.

Obv.: Anchor upside down flanked with legend reading downward in three lines: Basilaos / Antioxoy / Euergetoy (of King Antiochus, Benefactor. Date below anchor ΑΝΡ (Year 181) or ΒΝΡ (Year 182) and Yr. 129). These dates of the Seleucid era are 132/131 B.C.E. and 131/130 and 129 B.C.E. respectively.

Rx. Lily surrounded by border of dots.

What was the status of Jerusalem during 132 to 129 B.C.E.? Who was in control? What was the relationship between the Hasmoneans and the Seleucids during these years? Let us examine the history.



Seleucid Coin of Antiochus VII Sidetes struck in Jerusalem.

Lily with Upside Down Anchor.

John (Yehohanan) Hyrcanus I succeeded Simon's position after the tragic murder by the son-in-law of Simon in February 135. Soon after, the peace of Judea was threatened by Antiochus VII who renewed after Simon's death the demands of the return of the citadel of Jerusalem (Akra). This was done by Antiochus as suzerain or overlord of Judaea. As a superior lord, to whom fealty was due the demand was made to and rebuffed by Simon. Neither Simon

Alexander Jannaeus

or John Hyrcanus called themselves king which they both believed to be a title which would be an effrontery to their religion.

To understand the situation as it existed between states that had a king at their head, we must realize that there existed strata of relationships between kings viz. the King of Egypt could have been subservient to the king of Syria who in turn was paying tribute to the king (Caesar) of Rome.

Antiochus Sidetes marched against the Jews. As he approached Jerusalem, John Hyrcanus asked for a seven day truce to celebrate the Feast of Tabernacles. Antiochus granted the delay. Hyrcanus pressed for peace. Antiochus agreed on the conditions that the Jews deliver their arms, pay tribute for captured cities, hostages and five hundred talents of silver. A settlement was made with three hundred talents and some hostages made immediately but the fortress of Akra was not surrendered to a garrison of Syrian soldiers as first demanded.

Antiochus VII received the surrender of Jerusalem in 134 B.C.E. but by the offer of a large indemnity and the promise of paying tribute, Hyrcanus purchased the withdrawal of the Syrian army and the immunity of the city of Jerusalem. In 129 B.C.E. Hyrcanus left Jerusalem to fight for Antiochus against the Parthians.

Our coin in question has, as stated, the dates 132/131, 131/130, and 130/129. As of these dates, Jerusalem was in



יהונתן המלך
שלט שש קלכסככ

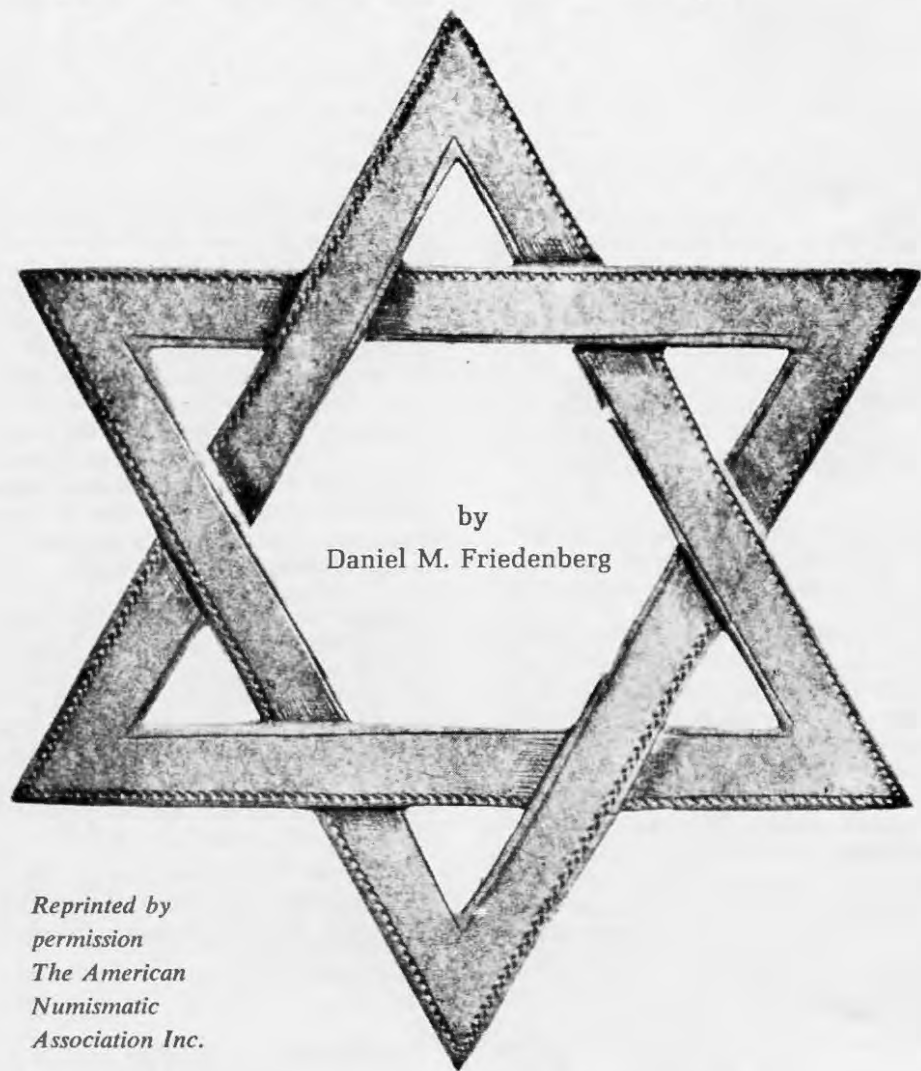
AE 14mm.

O: Lily surrounded by Hebrew inscription (Yehonatan the king), border of dots.

Rx: Upside down anchor within circle, surrounded by Greek inscription, ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ (of Alexander the king). Mesh 5.

Continued on Page 43

Jewish Minters and Engravers



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The American
Numismatic
Association Inc.*

in World Currency

The development of Zionism among Jews during the latter part of the 19th century led to a marked increase of interest in the coins of the old Jewish homeland. Research indicated that these coins fell into distinct groups. The earliest group, and by far the rarest, are the Yehud coins, the name given by the Persians to their Judean province. After the revolt of the Maccabees against Greek tyranny, the native Hasmonean rulers issued their own currency. With the coming of the Romans, their puppet Herod and his successors struck currency as well, "of the Jews but not Jewish." Thereafter, during the First Revolt against Rome, the regained Jewish authority produced the famous shekels (as well as half and quarter shekels), the pride of any collector of Jewish antiquities. The last group is the silver and bronze money issued by Bar Kokhba during the Second Revolt—of amazingly high aesthetic standards—a witness to the death throzzle of the Second Commonwealth.

Jews naturally feel that almost two thousand years passed before coins were again issued by a Jewish authority. It is logical to assume that the vast stretch of time between 135 and 1927 of the Common Era, that is between the suppression of the Bar Kokhba Revolt and the first revival of Jewish currency in Palestine by the English as mandatory power, was void of all currency of Jewish interest.

This seems true insofar as we know of the two curious Jewish kingdoms or principalities which existed after the destruction of Judea. They are Khazaria and the independent center of the Falashas in northern Ethiopia.

The Khazars, a Turkish people, settled in the 7th century between the Black and Caspian Seas. Some-

time before 800 the king and nobility converted to Judaism, followed by a considerable part of the general populace in the next century. The Jewish Khazar kingdom lasted several hundred years. Toward the 10th century it was in decline, with the main provinces seized by the Russians. Only the Crimea remained to the Khazars, and this territory was conquered at the beginning of the 11th century. But it can be said without reasonable doubt that for over 200 years an independent Jewish kingdom flourished in what is now southern Russia.

Obviously, the money produced in Khazaria would be coinage of a Jewish nation. Yet almost nothing is known of it, and the currency of this Judaized people remains a numismatic mystery. The Khazars were said to control silver mines in the Caucasus, from which their troops were paid.¹ They also engaged in extensive trade: Benjamin of Tudela, the famed Jewish traveller, met merchants of Khazaria in Constantinople and Alexandria as late as the 12th century.² Such activity could not have been supported alone by primitive barter.

The question of Khazar money is still inconclusive. E. von Zambaur, a well-known German numismatist, claims they struck imitations of Arab coinage and that many such coins found in Sweden and Russia originated in Khazar mints.³ This theory has been attacked by others. We do know that there is no native Khazar money in the sense of coins bearing the imprint of national kings or symbols; but even establishing the authenticity of the Arab imitations would add an interesting chapter to the history of Jewish coinage.

The case of the Falashas is wrapped in even deeper silence. This isolated group of Negro Jews, whose

1 D. M. Dunlop, *The History of the Jewish Khazars*, Princeton Univ. Press, 1954, p. 227

2 Ibid, p. 220

3 Ibid, p. 231

remnants still exist, once formed a powerful kingdom. At its height the Falasha territory included perhaps one-third of modern Ethiopia.⁴ As a politically independent people, the Falashas had a distinct historic existence for some thousand years (with intermittent periods of subjugation), terminated only in the 17th century when their heroic chief Ged-eon was killed.

Within this vast stretch of time, it might be expected that the Falashas would have issued coins in some form or another—for example, in the nearby sacred city of Aksum coins were issued up to the 8th century with inscriptions in Greek as well as the native tongue of Gheez.⁵ (Some rare Aksumitic coins are stamped "Israel" and "Negus Israel" in Greek, but they are also decorated with Byzantine crosses.) For lack of information, therefore, we must assume that the Falasha culture was too primitive to need coinage in those forgotten centuries. Our unique source of information is the royal chronicles of the kings of Ethiopia, and we only know of battles and war, not of commerce and coinage.

Aside from the Khazars and Falashas, there is one odd "Jewish state" which did produce money. This involves the strange case of Julius Popper, dating from less than a century ago.⁶ The history of Popper appears in not one of the standard textbooks of Argentine history and yet represents a vivid, though admittedly minor, episode in that country's development. Popper, a Romanian Jewish adventurer, arrived in Argentina during the 1880s. He moved to the extreme south, to the sparsely settled land of Tierra del

Fuego, where he created a vast feudal-type principality.

In 1889 Popper issued gold coins (as well as stamps), weighing one and five grams respectively. The one gram coin is inscribed "El Paramo", which means "a high and cold region" in Spanish. The five gram coin is inscribed "Lavaderos de Oro del Sur", or "Washers of Gold of the South", referring to washing gold from the river sands, the source of Popper's wealth. These pieces, greatly in demand among numismatists, are the only gold coins ever issued by a Jew before the emergence of modern Israel. We have samples of each type at the Jewish Museum of New York. Incidentally, Popper was arrested by the Argentine authorities and committed suicide at Buenos Aires in 1893.

Though no Jewish state coins can properly be said to have been struck between the Bar Kokhba Revolt and the British mandate in Palestine, there are two categories of currency of Jewish interest. The first is coinage issued by Jewish mint masters, either directly employed by the state or as private lessees. Perhaps most interesting in this field is the large number of European coins stamped with Hebrew inscriptions or with the names or initials in Hebrew of these Jewish minters.⁷ The second category, whose origin is relatively recent, consists of coins designed or engraved by Jews for national mints.

There is some evidence, though without clear documentation, to indicate that Jews were mint masters in Christian Spain by the 11th cen-

4 Daniel M. Friedenberg, "The Decline and Fall of the Falashas", *Judaism*, Summer, 1956

5 David Buxton, *Travels in Ethiopia*, London, 1951, p. 121

6 Bruno Kisch, "Judaica in Nummis", *Historia Judaica*, Vol. 7 (1945), p. 143

7 Not included in this study are the many dozens of Christian medals, particularly from the 16th through 18th centuries, inscribed with the Name of God in Hebrew letters. These merely attested to the revival of Hebrew learning in Protestant countries such as England, Holland and Germany, and not to any Jewish interest or activity. The same thing is true for certain coins, such as those of Christian IV of Denmark, likewise stamped in Hebrew.

ture.⁸ We know that, both under Moslem and Christian rule, Jews rose to top financial positions and had important administrative power over the mints. This was especially true in Castile, where as early as the 12th century Alfonso VIII (1158-1214) chose Joseph ben Solomon as his treasurer.⁹ Perhaps the most amazing episode of this Castilian period occurred in 1287 when Sancho IV for two years surrendered to Abraham el Barchilon (the Barcelonian) practically all the revenue of the kingdom, including the concession to mint the coinage in the realm.¹⁰ In the next century, Alfonso XI of Castile gave the mint concession to Don Samuel Aben Huacar (Ibn Wakar), who deliberately used it to debase the coinage and thus caused violent feelings against the Jews. This in turn led to Don Samuel's death under torture.¹¹ During this same period, Pedro IV of neighboring Aragon-Catalonia gave control of the royal mint to a Jewish company.¹²

The Jews of Western Europe in the medieval period, excepting Spain, were less influential than those in Central Europe. Though we would expect Jewish mint masters in Italy at this time—for Italy was probably unique in Europe in the sense that Jews were never absent from the entire peninsula throughout its long history—this does not seem to be the case. Jewish encyclopedias state that a certain Gideon was a minter at Milan in the 10th century, but we now believe this to be a myth handed down 'in credulity from one volume to the next. Dr. Cecil Roth, the foremost authority on Italian Jewry, states that with one very minor ex-

ception no Jew has ever been an Italian mint master.¹³

On the contrary, French records indicate the earliest recorded example of a Jewish mint master in all Europe. It is almost a certainty that one of the masters of the mint to King Clotaire of Burgundy, who issued the royal coins at Chalon-sur-Saone around 555 C.E., was a Jew. The case has been explored fully by the Vicomte d'Amecourt, specialist on Merovingian money, and decided in the affirmative.¹⁴ "The Jew Priscus", who coined some of the most attractive money of this period with his partner Domnolus, was also a favorite goldsmith and designer of jewelry for King Chilperic, who succeeded Clotaire.

The sole argument against this hypothesis is the existence of another Priscus in the same period, a bishop of nearby Lyons—bishops were often moneyers at this time and it likewise appears that Domnolus, the fellow minter with Priscus, became a bishop later in life.

After weighing all the evidence pro and con, Vicomte d'Amecourt concludes "these texts seem to indicate quite clearly" that the mint master was the Jew Priscus. He adds that there was nothing contradictory for a Jew to be a mint master in this period, since moneyers were often goldsmiths, a favorite Jewish profession. In fact, d'Amecourt points out that at Macon, near Chalon, and precisely in the time of Priscus, there was a mint master named Juse, a name corresponding in the dialect to Joseph (like Jose in Spanish), and strange to all but Jews in the Gallo-Roman area. d'Amecourt feels that

8 Max Grunwald, *Vienna (The Babenberg Dukes)*, Jewish Publication Society of America, Phila, 1936, p. 2

9 Maurice H. Harris, *Mediaeval Jews*, Bloch Publishing Co., N.Y., 1929, p. 108

10 Abraham A. Neuman, *The Jews in Spain*, Vol. II, Jewish Publication Society of America, Phila, 1942, p. 245

11 *Ibid*, p. 252

12 *Ibid*, p. 237

13 Statement personally made by Dr. Roth to the author

14 Vicomte G. de Ponton d'Amecourt, "Description raisonnee des Monnaies merovingiennes de Chalon-sur-Saone", *Annuaire de la Societe francaise de Numismatique et d'Archeologie* (Tome IV), Paris, 1873

other mint masters named Jaco and Osias, operating in this century, were Jews for the same reason of nomenclature.

The small medieval community of English Jews was expelled in 1290, only to return some 350 years later in the time of Oliver Cromwell. In the early period they bore an importance in that country far beyond what their numbers might indicate. In fact, the 12th century Aaron of Lincoln, the wealthiest person in England, was a precursor of the Rothschilds. The Jews were often Treasury agents, making advances at interest to the Crown on the security of the local taxation. As was natural, this close relation brought them into the realm of mint matters. The records are not too clear, but there is some evidence that in the 12th century Jews may have managed mints. A find of 6,000 "short-cross" silver pennies at Eccles indicates that several moneyers might have been Jews.¹⁵ Names on the coins include Beneit (Benedict) of London, Isac of Everwic (York), Samuel of Cant (Canterbury) and Simon of Cice (Chichester). The evidence is inconclusive. Such Jewish names were listed in the records. On the other hand, Biblical names among Christians were not uncommon and minters also had to swear an oath of fealty which included a Christian pledge that a Jew could not take. But then again, in 1181 three Jews at Winchester were apparently fined for coining money.¹⁶ More evidence will be required before the fact of Jewish minters operating in England previous to the Expulsion in 1290 can definitely be stated.

When we move to Central Europe, Jewish participation in these matters is clearly established. Our knowledge, indeed, precedes the Christian epoch.

Jewish army purveyors operated

with the Roman legions in Germany and Central Europe, staying on as traders after the spread of Christianity. The Church's prohibition of interest and the multi-ethnic nature of the Holy Roman Empire gave them exceptional opportunities, magnified by the fact that they were outside the formal structure of feudal society.

As a result, early trade routes dominated by Jewish merchants were soon established from Germany to Bohemia and to Italy, as well as further East. These Jewish traders formed a homogeneous group, both for mutual advantage and protection, and were the obvious link in the primitive international monetary society.

In the 11th and 12th centuries the economy of Western Europe was transformed from a barter to a money system. The right to mint money had passed from the Emperor to the Estates of the Holy Roman Empire, each prince and bishop now possessing the power to set up his own money and monetary standards. The special talents of the Jews through experience and contacts created an affinity to these mint matters. To administer financial affairs, it was necessary to know the international money market, to have connections to buy metals and to circulate the coins.

Another facet that brought the Central European Jews close to mintage was their special relation to royalty. In this period, about 10 per cent of a king's income was derived through Jewish money lending, and it was most often the surest form of revenue. This also created a personal intimacy related to the field of money.

Vienna was an early cross-roads of trade. Already by the early 13th century a Responsum issued by the Viennese Rabbi Isaac ben Moses

¹⁵ Joseph Jacobs, *The Jews of Angevin England*, G. P. Putnam's Sons, N.Y. and London, 1893, pp. 392-396

¹⁶ *Ibid*, p. 73

prohibited a Jewish master of the mint from allowing his Christian employees to stamp money on the Sabbath.¹⁷ In fact, the first record of a Viennese Jew is that of a mint master, Schlom (Solomon), who operated mints for Duke Leopold V of Austria (1177-1194) both in Vienna and the nearby suburb of Vienna-Neustadt.¹⁸ Schlom became so powerful, he was killed by Crusaders passing through Vienna in 1196. Indicating the international connections involved in this trade, there is some evidence that Schlom had emigrated from Spain.¹⁹

Indeed, the Austrian Jewish relation to the treasury was so close under the Babenberg dukes that in 1222 a special decree was enforced by the nobility which stipulated that Counts of the Treasury and Officers of the Mint had to be noblemen and under no circumstances could be Jews.²⁰ But Ottakar II, barely forty years later, ignored the decree and again employed Jews as masters of the mint.²¹

Perhaps most astounding is that some dukes and bishops in the heart of the Holy Roman Empire gave Jewish mint masters the right to stamp the coins they issued with their initials and even their names in Hebrew. Bracteates were issued between 1170 and 1180 at Wetterau — the old German princely state of Hesse — with the name "David Hachen" clearly stamped in Hebrew.²² Otto the Rich (1156-1190), Margrave of Meissen — a city near Dresden — employed a Jewish mint master, who

stamped the bracteates with the name "Gerson" in Hebrew, according to one source.²³ (Nearby, at Lutzice and Pegau, Jews also operated the mints for the local nobility. But there is no record of Hebrew on their coins.) A 12th century bracteate showing Count von Mansfeld of Saxony has an indecipherable Hebrew inscription.²⁴ Also from Saxony in this same period is a bracteate showing Duke Bernhard I with what seems to be Hebrew letters.²⁵

A very special example is that of Bishop Otto at the ecclesiastical court of Wuerzburg (south central Germany), who had a Jewish mint master by the name of Jechial for quite a few years early in the 13th century.²⁶ The name "Jechial" is



The name Jechial is clearly marked in Hebrew on numerous bracteates. This silver piece is $\frac{5}{8}$ " in diameter.

17 Max Grunwald, op. cit., p. 3

18 I. E. Scherer, *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterr. Landen*, Duncker & Humblot, Leipzig, 1901, p. 121. Also Max Grunwald, op. cit., p. 2

19 Max Grunwald, op. cit., p. 2

20 Ibid, p. 6

21 Ibid, p. 15

22 Julius Cahn, "Ein Wetterauer Dynastenbrakteat mit hebraischer Umschrift", *Zeitschrift für Numismatik*, XXXIII (1923), p. 91

23 Julius Cahn, op. cit., p. 91. Also Bruno Kisch, op. cit., p. 146

24 Julius Aronius, *Regesten zur Geschichte der Juden in Frankischen und Deutschen Reiche bis zum Jahre 1273*, Leonhard Simon, Berlin, 1902, No. 351

25 Ibid, No. 389

26 *The Jewish Encyclopedia*, Funk and Wagnalls Co., 1907, "Minters"

clearly marked in Hebrew on numerous bracteates: we have two in the collection of the Jewish Museum of New York. The same was true in the ecclesiastical court at Treves, where Jews ran the mint for almost a century, from about 1260 to 1350.²⁷ It is obvious from the widely separate areas that this was a common practice throughout the German petty states from the 12th through the 14th centuries.

The activity of Jewish mint masters in Bohemia is slight, though more evident in the earliest days. Several already operated in the 10th century, but stamped their names in Latin, not Hebrew, on the coins. Often, indeed, the names were distorted in transliteration—examples are Nacub, Omeritz and Mizleta.²⁸ In the 12th century the Bohemian King Wladislaus II (1158-1173) had a Jewish mint master in Lusatia, that part of present East Germany between the Elbe and Oder Rivers; a bracteate with Hebrew letters in the center is known.²⁹ Then we hear nothing more until the 16th century, when a Prague Jew, Isaac Meir, struck coins for the Royal Mint in Wroclaw (Breslau) in 1546-1549.³⁰

In Hungary, their activity was much greater. The history of Hebrew on coins of Hungary is a fascinating bypath in general European numismatics. The Magyar leaders accepted Christianity in 975 but, in fact, only the court became Christian, the people still being largely pagan (much as the Khazar leaders in the Crimea became Jewish two centuries earlier). There were two pagan risings in the 11th century. Bela IV (1235-1270)

brought in Cuman pagan colonists in such vast numbers that they almost overwhelmed the Christian population. Bela, in fact, married his son Stephen (Istvan)—later Stephen V—to a Cuman girl. The result was that the Holy See launched a Hungarian Crusade to prevent the lapse of the kingdom into paganism and Stephen's son, Ladislaus IV, perished in the conflict.³¹

Given this background, it can be seen that these early Hungarian rulers had no objection to Jewish mint masters. An unsubstantiated claim states that around 1063 Queen Anastasia authorized certain Jewish merchants to coin their own silver money.³² When we get to the reign of Andreas II (1205-1235), we are on firmer ground. A study of Hungarian coins indicates Hebrew appearing on a coin of this king.³³ His son Bela IV, and grandson Stephen V, have their currency studded with Latin phrases interspersed with Hebrew letters—the latter apparently standing for the initials of Jewish mint masters whose names are long forgotten. The Budapest Jewish Museum exhibits a half dozen examples.³⁴ The official coins of 13th century Hungary, a recognized Christian state, are marked with such anomalies as the Latin Church words "Agnus Dei" (Lamb of God) counter-stamped by a Hebrew "peh" or the inscription "Moneta Ungarie" (Hungarian Money) supported by a Hebrew "aleph". Almost three centuries later, in the reign of Louis (Lajos) II, a Jewish mint master is again reported, but there is no indication of any Hebrew stampings at this time.³⁵

27 Marvin Lowenthal, *The Jews of Germany*, Jewish Publication Society of America, Phila., 1936, p. 60

28 Information received from George Weyr, head of Coin Galleries, N.Y.C.

29 Julius Cahn, op. cit., p. 91

30 *Prague Ghetto in the Renaissance Period*, The State Jewish Museum in Prague, 1965, pp. 22-25

31 *The Encyclopedia Britannica*, Fourteenth Edition, "Hungary", pp. 903 and 904

32 *The Universal Jewish Encyclopedia*, "Minters", p. 577

33 Ladislaus Rethy and Gunther Probszt, *Corpus Nummorum Hungariae*, Graz, 1967

34 Examples noted by author when visiting the Budapest Jewish Museum

35 *The Universal Jewish Encyclopedia*, "Minters", p. 577

Of all countries which had Hebrew inscriptions on their coinage, the case of Poland is unique. Again the historical setting is relevant. The year 966 was officially proclaimed as the 1000th Jubilee of Christianity in Poland. With all due respect, it must be stated that the year 966 was the introduction, not the institution, of Polish Catholicism. For several hundred years the new religion did not crystallize. It was only in the 12th century—1124 to 1128—that Pomerania became converted to Christianity and Boleslaus III, in the words of the *Encyclopedia Britannica*,³⁶ succeeded in "making head against paganism generally." The amazing events we are describing occurred within fifty years of that time. They are backed in a detailed study made by Professor Marian Gumowski³⁷ of some 320 coins with Hebrew inscriptions.

In 1173 Mieszko III, called Mieszko the Elder, ascended the throne of Great Poland. This corresponded roughly to the area of Western and Central Poland as we know it today, including the lands incorporated from Germany after World War II.

Boleslaus IV, who preceded Mieszko III, employed Jews to mint and distribute the state coins, but nothing more. No Hebrew appears on his denars.

Mieszko the Elder had other ideas, based on a mixture of avarice and necessity.³⁸ On one hand he wanted to expand his empire, and needed money to buy friends and make war. On the other hand, facing the problem of every feudal overlord in that period, he was anxious to weaken the power of his surly princes.

His solution—which in certain ways resembled that of certain kings

of the Christian part of Spain during the same period, especially Pedro the Cruel of Castile—was to employ Jews to push unpopular measures.

Immediately after coming to the Cracow throne, Mieszko III carried out a monetary reform. All the heavy old coins with a high silver content were withdrawn from circulation. In their place thin bracteates, with a silver content one half to a third of the old denars, were issued. These new coins were so thin they wore out almost immediately and had to be reissued several times a year. This furnished Mieszko a further opportunity to enrich himself, and the coins grew lighter and more fragile with each new issue. For this purpose the king used Jewish agents, who collected the old coins and brought them to the mint, struck the new coins and employed other Jews to redistribute them. It should be noted that in this first period of Mieszko III's rule, no Hebrew was engraved on official state money.

After four years popular resentment reached the boiling point and the feudal princes, who had been enfeebled by the king, found an opportunity to revolt. Mieszko was overthrown and fled. In his place Casimir II or the Just, Mieszko's younger brother, came to power.

The new ruler was a weak man and soon the rebellious princes each began to issue his own currency, the very policy opposed by Mieszko—and the sole affirmative feature of his monetary reform. Ironically, Casimir the Just also relied on Jewish mint masters and it was during his reign that the first Hebrew appeared on Polish state coins.

Popular discontent with the resultant economic chaos gave Mieszko

36 Fourteenth Edition, "Poland", p. 134

37 Marian Gumowski, *Handbuch der Polnischen Numismatik*, Graz, 1960. A condensation of this material appeared in an article by Moshe Bone, "Hebrew Inscriptions on Medieval Polish Official Coins", *Israel Numismatic Bulletin*, Aug-Dec., 1962

38 The following historical account is an attempt to steer a middle course between different interpretations of what occurred during this troubled time of Polish history. All facts quoted are correct; I believe the interpretation is reasonable.

another chance. By means of an enormous loan, he raised a large army and retook the crown.

We do not know the source of his financing. But it is noteworthy that immediately after his return to power, Mieszko gave a life grant to the Jews for the farming of the mint and for control of its yearly exchange. Under Casimir they only controlled a single mint in Great Poland. Under Mieszko they not only took over this mint at Gniezno, but those of Inowroclaw and Kalisch. It is not difficult to guess at the origin of the loan which brought Mieszko back to power. Under him, the Jews also became collectors of taxes, keepers of the royal monopolies and royal judges. This was a Golden Age for Polish Jewry.

Mieszko III permitted the Jews to strike state coins with Hebrew inscriptions after his recapture of the throne. Indeed, the word "Beracha", "Blessing" to Mieszko, is stamped with good reason on most of the coins. We have two of these bracteates at the Jewish Museum of New York. Other coin types, similar to the Hungarian issuance referred to before, also appear. On one coin an angel is shown with outstretched wings, stamped "Beracha" beneath.



Mieszko III permitted the Jews to strike state coins with Hebrew inscriptions after his recapture of the throne. The word "beracha" (blessing to Mieszko) is stamped with good reason on many coins.

On another "Beracha" is alongside of a bishop holding a crozier. The Jewish mint masters under Mieszko had a sense of humor. Only infrequently did they sign their coins; a rare exception is one stamped "Yaakov" ("Jacob") in the Jewish Museum collection.

The sons of Mieszko partly followed in the footsteps of their father. Boleslaus of Kujaviën (Kuiawy) employed Jewish mint masters, at first permitting them to strike the coins with Hebrew inscriptions, but later switched to Latin. Mieszko the Younger gave an even larger latitude during his seven year reign (1186-93). On some of these coins the entire obverse is taken up with the Hebrew name; an example is "Rabbi Abraham Ben Yizhak Nagid." Other typical names of mint masters stamped in Hebrew are Yosef, Abraham and Yosef Ben Yehuda Hacoheh.

Forty years after the death of Mieszko III, his great grandson Przemislaus I again allowed Jewish mint masters to engrave their names in Hebrew on state coins. A bracteate of this king clearly stamped "Menachem" is in the New York Jewish Museum collection. His son Przemislaus II did the same. In these later cases, there is some evidence that large loans from the Jews of Gniezno, where the mint was located, enabled the kings to secure their thrones. This was obviously the prime factor.

One of the coins of Przemislaus II even shows a head with a tricorne, the typical three-horned Jewish head garb of the period. Thus, official Polish currency was decorated with a Jewish portrait rather than that of the king! Outside of coins issued by the direct descendants of Herod the Great for pagan districts to the north and east of old Judaea, this is the first time to the knowledge of the

writer that a Jewish portrait appeared on a coin in all history.³⁹

To sum up, it can be stated with certainty that for some fifty years in the 12th and 13th centuries the official currency of Poland, indeed the only legal tender, was not only issued by Jewish mint masters but had Hebrew inscriptions on the coins.

The close of the reign of Przemyslaus II marked the end of Hebrew on Polish currency. But the Jews still continued to wield economic influence, especially under Casimir the Great and Queen Jadwiga.⁴⁰ In the reign of the former, in 1360, the Cracow mint was transferred to Levko, an important Jewish banker, apparently as security against a loan.⁴¹ Also in 1508, under Sigmunt the Old, a Jew by the name of Abraham Esowowitz was appointed mint master. The arrangement proved profitable for the king and Jan Abramowitz, the son of Abraham, was granted patents of nobility in 1528 as a reward.⁴² Again in 1555 King Augustus Sigismund II, in his Lithuanian province of Poland, "leased to a certain Jew in Vilna" the privilege of minting coins for three years.⁴³ And lastly in 1560 the Vilna concession was again given to two Jews, named Felix and Borodavka.⁴⁴

The 17th century brings us back to the Germanic states. During this and the succeeding 18th century the "Hof-Juden" or Court Jews and the "Munz-Juden" or Coin Jews rose to

positions of enormous economic power in the Austrian empire and certain German principalities.

Despite the fact that Leopold I of Austria expelled the Jews from Vienna in 1670, he leaned strongly on their financial talents.⁴⁵ Jews, scattered among the provinces of the empire, were the best intermediaries to buy ore and Leopold I had as chief purveyors for the imperial mint three Jews, Michael, Schlesinger and Hirschel. Hirschel was also appointed mint master in Brieg, near Breslau.⁴⁶ The roots of many famous Austrian Jewish fortunes of men such as Jacob Bassevi, Samuel Oppenheimer and Samson Wertheimer sprang from contracts to purvey gold and silver to the state mints.

The same condition existed in the German states.⁴⁷ Jacob David of Mannheim was the lessee of the mint at Saxe-Meiningen.⁴⁸ Men such as the Bavarian Seligmann Loew, Baruch Hollander of Hesse, Moses Wulff of Gotha and Gerd Levi of Hamburg, all had monopolies on ore shipments to the mints of their various rulers. The most famous was "Jud Sus", Joseph Suskind Oppenheimer, lessee of the Stuttgart mint and financial minister to the Duke of Wuerttemberg. After the duke died, Oppenheimer was seized and hung in 1738, the event being so celebrated that several medals were struck to memorialize the occasion.

The "Munz-Juden" were particu-

39 Excluded, of course, are anti-Semitic representations. The Roman emperors showed Jewish captives on coins after the destruction of Judaea. Also certain 12th century bracteates are supposed to depict Jews stoning St. Stephen. The bracteates appeared in the bishopric of Halberstadt under Ulrich I (1149-1160) and Gero von Schermke (1160-1177). Julius Cahn, *op. cit.*, also feels that a figure half kneeling before a lord on a bracteate issued by David Hacoen in Wetterau represents a Jew bowing in fealty.

40 Moshe Bone, *op. cit.*, p. 95

41 *Ibid.*, p. 95

42 *Ibid.*, p. 95

43 Israel Cohen, *Vilna*, Jewish Publication Society of America, 1943, p. 4

44 *Ibid.*, p. 5

45 Selma Stern, *The Court Jew*, Jewish Publication Society of America, Phila, 1950, p. 164

46 *Ibid.*, p. 164

47 *Ibid.*, pp. 162-176

48 *Ibid.*, p. 164



Joseph Suss (Jew Suss) Oppenheimer medal of 1738 was made in pewter, 38mm, and shows a gallows scene on the reverse.



Another Oppenheimer piece, in lead, 32mm, portrays the former mintmaster at Darmstadt.

larly strong at the Prussian court.⁴⁹ Frederick Wilhelm I used Jews as his main suppliers of silver for the state mints. His son, Frederick the Great, depended almost entirely on Jews as mint masters. In 1755 the king leased the six state mints to a Jewish firm consisting of Daniel Itzig, an important banker, his brother-in-law, the money dealer Moses Isaak, and Hertz Moses Gumpertz, a leading tobacco manufacturer. This firm had successfully competed against another syndicate formed by the Fraenkel brothers, former lessees of the Koenigsberg and Breslau mints for several years, and Veitel-Heine Ephraim, court jeweller to Frederick.

In 1758, when Gumpertz died, the two firms merged and the king leased all six Prussian mints and the two Saxon mints to the new company. The group continued to operate the mints for many years.

These "Coin Jews", the Jewish aristocracy of Prussia, aided and encouraged their brethren. Jacob Abraham (1722-1800), a top medalist of his time, was hired to engrave the royal coins. His son, Abraham Abramson (1754-1811) was even better known and is considered by many the finest 18th century medal engraver. Most versatile, Abramson was not only an engraver to the Prussian mint but official medalist to the court as well.⁵⁰

Frederick the Great, unlike some of his contemporary reigning colleagues, determined mint policy and insisted on a debasement of the coinage in order to finance his many wars. This brought on much anti-Semitism in the general population. But the practice saved the Prussian state, as Frederick himself admitted. Hugo Rachel, the historian of Frederick and a man not sympathetic to

49 Simon Dubnow, *Welt Geschichte des Jüdischen Volkes von seinen Ur-Anfängen bis zur Gegenwart* (Band VII — des XVII und des XVIII Jahrhundert). Berlin, 1928, p. 309

50 Tassilo Hoffmann, *Jacob Abraham und Abraham Abramson — 55 Jahr Medaillenkunst (1755-1810)*, Frankfurt a/M, 1927, Introduction



the Jews, wrote: "The general lessees were merely mint contractors and made only an 8 per cent profit on the metal they supplied, while the huge profits made by the mints naturally went to the State and to the war treasury".⁵¹

The emancipation of the Jews, which received its impetus during the French Revolution and gathered force under Napoleon, led to a new political climate. In one sense, the close relation of Jews to mints and treasuries vanished as the decline of autocratic princely power eliminated Court Jews. In another sense, the artistic position of Jews advanced.

Illustrated above: Cast bronze plaque of Abraham Abrahamson (1754-1811) by I. Sors. Actual size.

Freed from the ghetto, they rapidly applied themselves to the arts, including designing and engraving. The result was that there were fewer mint masters than former days, but far more top engravers.

Jacob Abraham and Abraham Abramson were the two most outstanding Jewish engravers of the 18th century. But there were others, justly famed in their time. Samuel Yudin (or Judin), whose life span almost directly paralleled that of

⁵¹ Selma Stern, *op. cit.*, quoted on p. 176

Jacob Abraham, struck coins for the court of St. Petersburg and was considered a top Russian medalist. Aaron Jacobsohn (or Jacobson) was appointed court engraver in Copenhagen, Denmark, in 1750. (Mention should be made of Christian Lebrecht Schild [1711-1751]. Schild, a German Jew by birth, adopted the Protestant faith in 1731 and settled at Frankfurt where he established his reputation.)

The 19th century saw other important Jewish engravers. Repeating the story of Jacob Abraham and his son almost one hundred years later in Russia, Avenir Griliches of Vilna was appointed engraver to the Imperial Mint in 1874. His son, Abraham Griliches, followed the same path and was first engraver, and then (1903) senior engraver for the Czar. The son was also a noted medalist.

Even more famous was the Wiener family of Belgium. Three brothers, Charles, Jacob (Jacques) and Leopold, all won top honors in this field. Jacob was a leading artist, not only noted for medal engraving, but also as the designer of the first Belgian postage stamps. Leopold was the Royal engraver to the Belgian government and issued more than 150 coins for the mint. Charles was first assistant designer of the Royal Mint in London, then chief medal designer of the Portuguese mint in Lisbon, and finally brought back home to direct the Brussels mint. The coins and medals he designed are considered among the most beautiful of his age.

Somewhat later, at the beginning of the 20th century, Victor D. Brenner, a Russian-born American, won fame as the engraver of the Lincoln cent. This design is so pleasing, it is almost unique among present American coins to remain unchanged for over fifty years. In our own time, Paul Vincze, the Hungarian-born Englishman, is not only considered a foremost medalist but has also de-



In our time, Paul Vincze, the Hungarian-born Englishman, is not only considered a foremost medalist but has also designed some of the new national currency for such nations as Ghana, Libya, Nigeria, Malawi and Guinea.

signed some of the new national currency for nations such as Ghana, Libya, Nigeria, Malawi and Guinea. And the reputation of Harald Solomon, court engraver at Copenhagen, is so established that the Smithsonian Institution recently displayed several of his medals as outstanding among contemporary medalists.

It can be seen that the Jewish impact on world coinage, and particularly that of Europe, has been enormous. Perhaps most astounding is the coinage of national European states with Hebrew inscriptions. Most of these coins were struck one thousand years after Emperor Hadrian's "final solution", when Judaea



Judaea Capta issued by Vespasian to commemorate the destruction of Jerusalem in the year 70. The rejoinder, on the right, is the Israel medal issued in 1958 portraying a resurgent Jewish family.

was smashed to pieces, Jerusalem razed and the earth under its ruins freshly plowed to demonstrate, according to Roman customs, the death of the old and the inaugural of the new. And today, almost another thousand years later still, the reborn state of Israel is again issuing money. From 70 C.E. to 93 C.E. the Emperors Vespasian, Titus and Domitian

issued a series of "Judaea Capta" — "Judaea is Taken" — coins. Only recently the Israeli government issued a coin "Israel Liberata" — "Israel is Freed." But the Jewish people did not disappear in those two thousand years. And their footsteps in this long period are recorded in the coinage of the many nations where they lived.

COINAGE OF JERUSALAM . . .

Continued from Page 29

control of John Hyrcanus I. Although he owes tribute and fealty to the Syrians, there is no evidence that the forces of Antiochus were present in Jerusalem at the time.

The coins themselves do not appear to have the finer design, epigraphy, workmanship of the other coinage of Antiochus VII.

The use of the anchor and the lily are not in violation of the Second Commandment. All other Antiochus VII issues either feature a regal portrait of Antiochus, unacceptable religious symbols like the piloi of Dioscuri or the bust of Eros or an unacceptable Lion's head. Only one other featuring a forepart of a galley could be considered inoffensive.

The lily and anchor combination has been used by the Hasmonaeans. Examples are Mesh 5, 5A., 6, 17 and 17A.

After examining all the available material I have reached the following conclusions.

1) That the lily coin of Antiochus VII Sidetes was struck in Jerusalem.

2) That the coin type bearing three Seleucid dates were in fact struck by the vassal head of the Jews, John Hyrcanus I.

3) That this coin was in fact a city coin of Jerusalem. If Hyrcanus I were to have, at this time, considered his own coinage, he would have to consider its effect on the then powerful Antiochus VII who was now at his prime.

To be continued

JONAS SALK MEDAL

By MEL WACKS



A few days before his sixty-fifth birthday, Dr. Jonas Salk graciously agreed to meet with Mel Wacks, Numismatic Consultant to the Magnes Museum, and the noted sculptor, Hal Reed. This personal sitting enabled the artist to create a memorable portrait for the twelfth issue in the distinguished Jewish-American Hall of Fame series of medallic art. The reverse design speaks eloquently without any inscription. Victory over the dreaded disease of poliomyelitis (infantile paralysis) is celebrated by two children on the grounds of the Salk Institute, as a past victim looks on.

Jonas Edward Salk was born in New York City on October 28, 1914. After graduating from the City College of New York, he went on to be a research fellow at the University of Michigan where he helped in the development of an influenza vaccine and served as a member of the U.S. Army Influenza Commission. Moving to the University of Pittsburgh's School of Medicine, he became research professor of bacteriology in 1949, professor of preventive medicine (1954), and finally professor of experimental medicine (1957-1963). Salk served as an expert on virus diseases for the World Health Organization in 1961, and two years later founded the Salk Institute for Biological Studies at La Jolla, California, which he directs to this day.

At the University of Pittsburgh, Salk did research into poliomyelitis, develop-

ing immunological methods to distinguish different types of the virus. He then developed a vaccine prepared by inactivating the virus. Massive field trials conducted by the National Foundation for Infantile Paralysis in 1954 confirmed the effectiveness of the vaccine, which became the first weapon against the polio scourge. For his pioneering accomplishment, Dr. Salk received many honors and awards, including the Presidential Citation and the Congressional Medal for Distinguished Achievement.

The Jonas Salk medal will be struck in high relief, individually hand finished, and sequentially serial numbered on the edge. The massive 2 inch medals weigh about 2.5 troy ounces for the antique bronze and pure silver versions; the 10 karat gold pieces (heavily plated with pure 24 karat gold) weigh about 2.75 troy ounces. The maximum authorized mintages are extremely small, assuring rarity and future demand . . . just 1000 bronze, 100 pure silver, and a miniscule 35 gold.

The money raised through the sale of the Salk medals will help fund educational projects of the non-profit Magnes Museum, and accordingly half of their cost is tax-deductible. For further information, please write to the Magnes Museum, c/o Mel Wacks, 5189 Jefferdale Avenue, Woodland Hills, California 91364.

A Magen David on an Egyptian Piaster of Sultan Selim III

By SAMUEL LACHMAN, Haifa

In 1716 an order was received in Cairo to strike the new piastre (or grush) with the tughra, similar to that struck at Istanbul. The emirs of the Mameluks decided not to change anything (1).

The first piastre was struck in Egypt by Ali Bey in 1183 H/1769-70. (2) After he was killed, the minting of the piastre was discontinued, and the instruments for its striking were destroyed.

A further piastre was minted in Egypt at the time of the French occupation 1798/1801. These coins bear the acces-

sion year of Sultan Selim III, 1203 and the year 13, for 1213 (3).

While Jews were in charge of the mint in Egypt at various periods, this was not



the case in the later part of the 18th century. They were suppliers of precious metals (sharafs), but this passed also to the Copts at the end of the 18th century. At the time of the French occupation of Egypt, the director of the mint was Samuel Bernard, and the mintmaster a Jew converted to Islam (5).

Muhammad Ali came to power in Egypt in 1805. Nothing can be said at

After the French left, another piastre was struck in the last regnal year of Selim III. It has again the accession year 1203, but the regnal year 16 (1807). It is this coin which has at the upper left side of the tughra a Magen David in a circle. The two earlier coins have only the regular style of Turkish ornaments.

The illustrations are from the following sources: 1183 from the writer's article. 1203/13 from the description by



present about the significance of the Magen David on the coin.

- (1) André Raymond, *Artisans et Commerçants au Caire au XVIIIe siècle*. Vol. I Damas 1973. p. 35 based on: Ahmad Chelebi ibn 'Abd al-Gani. *Kitab awdah al-isharat*. Arab manuscript. Yale, Landberg No. 3 f. 80b.
 - (2) Samuel Lachman, *The Coins struck by Ali Bey in Egypt*. *Numismatic Circular* Vol. 83, No. 5 (May 1975), pp. 198-201, and No. 9 (Sept. 1975) pp. 336-338.
 - (3) Samuel Bernard, *Description d'Egypte. Les Monnis d' Egypte*. Vol. XVI. 2nd ed. 1825. pp. 421 ff.
 - (4) André Raymond, *l.c.* Vol. II Damas 1974, p. 460.
 - (5) Samuel Bernard, *l.c.* p. 496.
- Remark: The coin of 1203/13 is also reproduced in V(ictor) G(uilloteau) *Monnaies Françaises*. Paris 1942. No. 794.

Hanukka lamps—from Frederick's battlefield

Editor's Note: Since 1962, it has been the custom to issue the annual Hanukka coin using lamps from different countries of the world. This article which appeared in the Jerusalem Post shows Hanukka lamps which one day may be used as motifs for Hanukka Coins.

Meir Ronnen

HANUKKA lamps have been made of many different materials and in many different forms over the centuries. But nothing could be more unexpected than the Israel Museum's December "Exhibit of the Month": *Hanukkiot* made from sheet-brass emblems taken from the hats of soldiers in the armies of Austria and Germany in the eighteenth century! These badges bear military insignia and royal cyphers, as well as depictions of banners, bugles and cannon; and their high polish served to reflect the Hanukka lights and enhance their effect.

One of the motives behind the use of such decidedly non-Jewish objects in these ritual apertenances appears to have been a desire to show respect and loyalty to the civil authorities in various countries: European symbols, royal and even religious, appear on other types of Jewish ritual objects as well.

For instance an 18th century engraving depicting the interior of the Breslau synagogue decorated for a Thanksgiving Service marking the fifth anniversary of the liberation of the city, made in 1746, not only shows Frederick the Great's royal cypher worked into the base of all the interior columns, but also that a portrait of the monarch was used as the *parochet* hung directly on the Ark of the Law!

However in this case the roughly triangular shape of the regimental hat-badges designed to fit the tall, peakless semi-conical headgear of 18th century "other ranks" in the grenadier regiments was exactly like the shape of the backwall of many traditional hanukka lamps; and it seems to this writer that the shape may have first suggested their use in Jewish ritual objects (any crosses were covered!).

Nevertheless, the various-shaped hat insignia of other corps (artillery, cavalry etc.) which took part in the Seven Years War (1756-63) were also used as hanukka lamp backwalls; and, piquantly enough, were made from insignia of both sides, Prussian and Austrian: some were from the armies of Frederick; others of units of Maria Theresa of Austria. The Museum suggests they were evidence of an early Jewish link with the armies of Europe. Or were they made after the fighting, having been scavenged from the often valuable jetsam of the battlefields? Jewish old clothes dealers may well have purchased loot plundered from the dead and wounded by soldiers and camp followers, a point delicately ignored in the Israel Museum presentation.

In the days of Frederick and Maria Theresa the Jews were granted privileges enabling them to engage in trade and banking, but they were also

subject to numerous restrictions and heavy taxation. They were not usually found in the armies of this period, for Frederick's citizen army and conscription had not yet been fully introduced and the ranks were composed largely of professional soldiers. Even so, some individual Jews are known to have entered military service, chiefly as purveyors and teamsters, though others were, like many Gentiles, kidnapped and pressed into service as foot soldiers. Contemporary anti-Semitic cartoons depict them as objects of soldierly derision. Jews were recruited into the Austrian army following the death of Maria Theresa. An anti-Semitic Austrian cartoon from 1780 shows them in an awkward squad.

However by the second half of the 19th century Jews were serving in the Prussian and other German armies with distinction, some of them as officers. In the revolution of 1848 they were still scoffed at, but in the war of 1870 they were integrated in regular fighting units, with notable success. On Yom Kippur, 1870, field services were guarded by other German soldiers, in an atmosphere of respect.

The Israel Museum's thought-provoking display is the result of some fine detective work by Curator Irit Salmon, who turned up an old photograph in the Museum's Judaica archive of one such "regimental" hanukka lamp, correctly identified in the 'thirties by the late Mordecai Narkiss, Director of the Bezalel Museum. Then Salmon found one lamp in the Museum's own collection, before tracking down several others here. According to notes by Narkiss, similar lamps were exhibited in Kassel back in 1936, on loan from the now vanished private Neuheim collection in Prague. Salmon hopes to track down other such lamps that have not been correctly identified.



Photo from the Central Photographic Archive for Jewish Art at the Israel Museum shows a hanukkia made from a mid-18th century Prussian hat insignia; it also contains the royal cypher and motto. This lamp, with its inscription "For Glory and the Fatherland," disappeared in the Holocaust.



Backwall of a mid-18th century Hanukka lamp with the crowned arms of the Kingdom of Saxony and, below, the crowned arms of a Catholic bishop or knight with Papal keys and a Maltese Cross deliberately covered by a piece of metal that originally held the shamash light (from the Wolfson Museum, Heichal Shlomo).



Hanukka Lamp, Austria, mid-18th century, a stamped brass sheet, is from the Feuchtwanger Collection, purchased and donated to the Bezalel Museum by Baruch and Ruth Rappoport of Geneva. Beneath the canopy: laureate bust of military ruler on pedestal; flanking, rocailles, banners and cannon; on right, socket for shamash (missing). Below, row of oil-burners.



Hanukkia, Austria, mid-18th century, a chased brass sheet, from the Bernheim-Neher Collection, Jerusalem. Beneath a small conch is the double-headed eagle with arms of town(?) topped by a crown; flanking are banners, drums and cannon. The edges are perforated for attachment to the helmet.

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